

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

JANUARY, 1883.

OUR SOUTHERN WORK.

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IN two respects the Methodist Episcopal Church took a different course in entering the South after the war, from that taken by other Northern Churches. Our Church went into the South *as a whole Church*, to do the threefold work of establishing churches, circulating literature through her Book Concern, and of founding and supporting institutions of learning. The pulpit, the press, and the school were her methods there as elsewhere. Other Northern Churches have been confined almost wholly from the outset to educational work. The Congregationalists, who, next to our Church, have done most in the South, report less than two hundred church edifices in the whole South. The great work of that Church has been educational. The Presbyterians and Baptists of the North are also doing excellent educational work in the South, but have built even fewer churches than the Congregationalists. On the other hand, with the Methodist Episcopal Church in every Southern State, as elsewhere, the first and chief work has been to organize congregations and erect houses of worship. She has erected 3,385 church edifices in the South since 1864, and every one of these churches represents about one hundred new communicants added to the Church since that time. In 1878 and 1879 an average of over four churches were built each week.

Then, again, the Methodist Episcopal Church has gone to all classes of people in the South, as no other Church whose chief centers are in the North has done, or attempted to do.

Other Churches have been and still are confined chiefly, not only to educational work, but also to work among the colored people. I doubt if all the Churches from the North, outside of our own, have built over a hundred churches among the whites in the South since the war. Our Church has built among the whites alone in that territory 1,540 church edifices since 1864. It has also developed a vigorous Conference among the Germans in the South-west.

This going into the South as a whole Church, and going to all classes of people in every State as God opened the way, is the key to the whole spirit and policy of our Southern work. No other spirit and policy would have been worthy of our Methodism. In this grandly comprehensive and thoroughly balanced Church work all the societies represented in the MANUAL have done and are still doing their part. We have all in view in our survey.

There are several questions often asked about our Southern work which ought to have definite answers. I will mention the most important of these, and try, without going into statistical details, to give satisfactory replies. My data at hand do not include statistics later than 1880. The showing would be better if the increase of 1881 and 1882 was included. For brevity's sake only Church communicants and property are mentioned; Sunday-school and other church work would make an equally favorable showing.

1. *What is the actual strength of the Methodist Episcopal Church in the Southern States?*

The membership, including traveling and local preachers, is 410,899. The Church and parsonage property amounted, in 1880, to \$8,563,416. The institutions of learning, all founded since the war, now number 43; with students in attendance, mostly advanced pupils, numbering about 6,000. The property of these institutions in land, buildings, etc., all acquired since the war and owned by the Church, is valued at nearly \$500,000. There are also the weekly *Advocates* at New Orleans and Atlanta.

2. *How much of the present strength of the Church in the South has been actual increase?*

In answer we say: (1) All our institutions of learning and

their property are clear gain. (2) The statistics of membership and Church property stand as follows :

In 1880, Membership.....	410,899	Church Property.....	\$8,563,416
In 1866, ".....	87,804	" ".....	2,580,693
Increase in 14 years, membership...	323,095	" ".....	\$5,982,723

This is an average increase of more than 22,000 members each year. This gain in fourteen years in the South alone is nearly as much as that of all Methodism in America up to 1827, or during the first sixty years of its existence in this country. In 1879, 40,606 persons, mostly adults, were baptized by our ministers in the South. This increase includes the erection of 3,385 *new church edifices on what was slave territory*. Every one of these churches means a fixed center of evangelistic power where probably none would have existed had not our Church entered the field. Every church also means a Sunday-school, and a great number of the church buildings are used during the week for public and private secular schools.

3. *But what of Church life, especially among the colored people?*

To the shame of America it must be said, that for two hundred years the Negro of our own country has been the victim of systematic misrepresentation. Doomed to slavery, it being made a crime to educate him, the women taught to know no virtue ; reduced physically, intellectually, and morally, as a rule, to the level of the brute as nearly as he could be, by the cruel ingenuity of the Anglo-Saxon ; pray, who is to blame if the Church life of the Negro is not what it ought to be ? As a rule the men in the South who have the most to say of the negro's immorality are those who have the least sympathy with any work to help educate and save him. Multitudes of good people of all classes and in every part of the South know and rejoice in the fact, that in all the essential elements of Church and religious life our Negroes are making rapid progress. In giving money out of their poverty to help care for their own poor, to support their pastors, to erect houses of worship, and to aid the benevolent causes of the Church they do marvelous things. It is not unfrequently the case that our colored people raise for Church purposes more than do our white members on the same territory. The late

Tennessee Conference (colored) raised last year \$1 08 per member for support of pastors, and 14 cents per member for benevolence ; while the Central Tennessee Conference (white) raised, on the same territory, for Church support only 39 cents per member and eight cents per member for benevolence.

In the administration of discipline against every form of vice the Negro Churches of the South are also improving rapidly. Wherever the minister is fairly intelligent, pure, and faithful, there is always a company of faithful men and women to rally around and help him. I know many of these Churches in the South where the Discipline is as well enforced as it is in the average white Churches anywhere. An eminent worker in this field forcibly says :

There is no estimating the power of the Discipline of the Methodist Episcopal Church for the good of this people. Aside from the spiritual influence of the pure Gospel, there is no such beneficent power at work among the negro race in the South to-day as the Methodist Episcopal Discipline. I have the best opportunities here in the contrast between the Methodist Episcopal and other Churches. The Methodist Episcopal Church is a militant body contending for the ten commandments and the glory of a pure people.

4. *What has been the increase of the Methodist Episcopal Church in the border States, that is, where it was organized at the close of the war?*

This border territory is included in the States of Maryland, Delaware, District of Columbia, West Virginia, Kentucky, Missouri. By subtracting the strength of the Church in that region in 1866 from what it was in 1880 we have the answer. The following is approximately true :

In 1880, Membership.....	221,797	Property.....	\$6,693,846
In 1866, "	87,804	"	2,580,693
Increase in 14 years, Membership..	133,993	"	\$4,113,153

This border increase is one of the most remarkable facts in connection with our Southern work. The terrific struggles of our Church to maintain even an organization in this territory before and during the war, are matters of history. Over 20,000 seceded from us in Maryland in 1861. It is estimated that we lost 60,000 members on the border during the years 1861-63. If the Church had hesitated to re-enter the South—for had she hesitated at first the work would never have

been prosecuted vigorously—who does not see that the intensity of opposition and conflict would of necessity have continued on the borders? As to what the result would have been we can only speculate, but no one can for a moment suppose that such an increase as is above exhibited on this disputed territory, would have been possible.

5. *What proportion of our Church strength in the South is among the white people, and what among the colored?*

As nearly as the facts could be gathered, up to 1880, the proportion was as follows:

Members in White Conferences,	212,776	Property,	\$6,560,287
“ “ Colored “	197,123	“	2,003,129

Several of our Southern conferences are “mixed;” that is, have not divided on the “color line;” so that it is difficult to reach exact results, but the above is practically correct.

6. *What proportion of the increase in the whole South has been among the white people, and what among the colored?*

It will be remembered that the net increase in the whole South was 323,095 up to 1880. This increase is divided between the white and colored people about as follows:

White members, 1880.....	212,776	Property, \$6,560,287
“ “ 1866.....	68,000	“ 2,330,693
Increase in 14 years.....	144,776	“ \$4,229,594
Colored members, 1880.....	197,123	Property, \$2,003,129
“ “ 1866.....	20,000	“ 250,000
Increase in 14 years.....	177,123	“ \$1,753,129

The very large increase among the white people of the South is a most encouraging fact; and, as before stated, forms one of the great points of difference between our Southern work and that of any other Church whose chief centers are in the North. All other Churches from the North have as yet done but little in Church work among the white people of the South.

Dr. Stevenson, of Kentucky, has lately, in *The Christian Advocate*, developed this fact with elaborate painstaking. He says:

The *increase* of white members of our Church in the South in sixteen years is about equal to the whole number of Methodists in the world at the time of Mr. Wesley's death, after fifty years of labor from the time of building the first Methodist Chapel in Bristol. It is equal to the whole

number of Methodists in the United States in 1806, after forty years of effort. It is equal to the number in the Valley of the Mississippi in the year 1827, at the end of forty-one years from the time when the first missionaries entered Kentucky. It is equal to three fourths of all the Methodists in Canada. It exceeds the whole number of members of our Church in all New England at this day, at the end of a little less than a century from the time of the Rev. Jesse Lee's first entrance into that field. Let it be remembered that these comparisons are with our *white increase only*, and not with our entire white membership.

The Methodist Episcopal Church has one fourth as many white members on what was slave territory as has the Methodist Episcopal Church, South. The latter Church has increased in white membership in the South since 1864 not more than 53 per cent., while the former has increased 179 per cent. in white membership in the same territory.

A few months before his death, I spent a very pleasant hour with Dr. T. O. Summers, of the Church South, in his office at Nashville. The whole question of the presence of our Church and its work in the South was discussed. On leaving he said: "Well, God bless you in educating the Negroes. After a while you must help us put them all into a big Negro Methodist Church by themselves. After that all you white men from the North must go home, and then we will have peace." Dr. Summers spoke the sentiments of nine tenths of his Church. Our work among the colored people is now acknowledged to be a great success, and hence the desire to have us, at least organically, abandon it. Our Southern brethren want still to maintain the exclusive right methodistically to evangelize the white millions of the South. They do not seem to realize the absurdity of that claim in the light of the above facts. There is, however, some excuse for their mistake; but what shall be said of some north of the Ohio who insist every few months in asking through some one of our *Advocates* whether or not our work among the whites of the South is a success.

7. *What has been the net increase of the Church on new Southern territory where, at close of the war, we were not organized?*

The answer is secured with approximate correctness by subtracting the increase in the whole South from the increase on the border:

Whole increase of members to 1880.....	323,095	Property, \$6,282,723
Border " " " 	123,993	" 4,113,153
Increase, new conferences	199,102	" \$2,169,570

8. *What has been the proportion of increase between the white and colored people, both on the border territory and in the new conferences?*

The Delaware, Lexington, and Washington Conferences include the work among the colored people on the border; and the Baltimore, Wilmington, West Virginia, Kentucky, and Missouri Conferences among the white people in the same region. A careful calculation gives the following approximate results up to 1880:

<i>Increase on Border.</i>		
White members.....	85,000	Property, \$3,416,000
Colored " 	38,000	" 635,000
<i>Increase in New Conferences.</i>		
White members	56,000	Property, \$675,000
Colored " 	153,000	" 1,633,000

The reply to this question gives an interesting view of the whole field. Our chief growth among the whites has been on the border. That is but natural. There the Church was organized from the first, and the territory was in immediate business and social relations with the great body of the Church in the North. But is it not a most remarkable fact, that fifty-six thousand white members should have been gathered in the new South in so short a time, and these, too, almost entirely from the world, and on territory where we were regarded by all the other Churches as intruders and aliens? Could the blessing of God be more truly manifest upon any work?

The chief growth of the colored people has been in the new South. This, too, is natural. There the great bulk of the colored people are, and there the Church has from the first put forth her most earnest efforts to develop her work among them.

9. *What of the educational work of the Church in the South?*

The Freedmen's Aid Society has received and expended in educational work up to June 30, 1882, \$1,098,040 64. Dr. R. S. Rust, Corresponding Secretary, has issued a historical *resumé* of the work accomplished by this society, which ought to be read by every Christian philanthropist in America. It is at present supporting 95 teachers in 25 institutions, in which are 3,506 students.

Beyond this, and with but very little aid from outside, eighteen institutions of learning have grown up among our white people in the South, in which are 75 instructors and over 2,500 students.

The full significance of education in relation to our Southern work has not yet sufficiently impressed the Church. Dr. A. G. Haygood, in an address before an educational anniversary of a sister Church lately, referring to the educational work of the Churches from the North in the South among the colored people, said, that unless the North had taken hold of this work the South would now be "well nigh *uninhabitable*;" and, appealing to the North in behalf of negro education in the South, he said, "Unless you continue to help, and help mightily, it cannot be done." And the same speaker, after giving a picture of an ignorant white family in his State, and stating that there were multitudes of such in the South, says, "If you can help them, in Christ's name do it."

Our Southern work has only fairly begun. Who shall express in words the full meaning of a Church work which includes the duty of that Church to 18,500,000 of American citizens? This work includes the duty of the Church to 12,000,000 of the white people in the South. Of these many were and are in Christian Churches, and yet need the inspiration of new convictions, and the transforming power of a better civilization. And of these same white millions, vast multitudes were and yet are out of the Church, and have never been touched by even the blessings of common schools, to say nothing of Church and Sunday-school privileges.

Add together all the members of Protestant Churches in the South, and multiply that number by four, to include those under the direct influence of the Churches, and you will have only about 12,000,000 out of 18,500,000. Who can estimate the duty of the Methodist Episcopal Church to that other 6,500,000? And then nearly all of the 7,000,000 of negroes in America are and will be in the South. What Wesley or Whitefield or Simpson has logic or eloquence enough to demonstrate or portray the magnitude of the work God requires of the Church in behalf of these needy multitudes?

MISSIONARY SOCIETY.

THE GENERAL MISSIONARY COMMITTEE.

THE Committee, assembling for their annual November meeting this year, were cheered at the outset by the Treasurer's announcement of an advance of \$69,002 12 in the yearly receipts. It is a matter of particular encouragement that while the general increase of collections throughout the Church has been about ten per cent., the increase in the Southern Conferences was seventeen per cent. This fact shows great advance of culture on the subject where, on our weakest side, it is particularly needed for the general health of the Church.

The Address of the Committee to the Church voiced the common satisfaction felt in the reports of progress in the different mission fields. Some very important new undertakings, which had their inception the previous year, as the Anglo-Chinese College at Foochow and the University at Tokio, were now in established condition. More definite plans have been formed for operating the West China Mission, and the Rev. J. F. Goucher generously came forward with another year's contribution to the enterprise. With a reinforcement of four mission families for Central China, a report of decided progress in North China, and likewise in Foochow, where, at the same time, a less sum was asked for from the treasury, it seemed evident that Christianity was moving effectively forward under our efforts in that great Empire. In North India, besides the very substantial evangelistic progress of the year, the school work becomes increasingly prominent; and Mr. Goucher, who has offered so liberally for education in China and Japan, again cheered the Committee by responding to the appeal which has come from the India Mission for the endowment of a system of primary schools. He will also provide the necessary buildings for a central High School at Moradabad. The report which Bishop Harris could render of brighter

prospects in our old field of the South America Mission, the decided strengthening of the Spanish work there, and important steps taken toward procuring central mission buildings in the flourishing city of Montevideo, to be provided, as was hoped, in the Mission itself, formed a part of the grand tokens of success which stimulated the Committee in making its appropriations.

The prospects of the Bulgaria Mission, where we seem to have attained only meager results, showed improvement. The duty of the Church to persevere in its work there was eloquently argued on the ground that the influence of our Mission had, especially through its representative, Dr. Long, been highly beneficial at a critical period, in a political way, to the country, and that while circumstances had in former years contributed to thwart our direct mission work we were now, for the first time, entering on an era of solid development in the purchase of real estate and the establishment of schools; both being factors essential to success in that field. The projection of railroads in the country which would connect the Eastern world with Western Europe, the peculiar ecclesiastical and prospective political features of this field and its adjacent regions, so different from our other fields and withal so important, seemed in the opinion of many to make the continuance of our operations there a matter of special interest and duty. The decision as to certain future steps was left to the Board.

The cause of self-support in our missions, an object which can be attained only gradually in most of the work, was considered, and a committee was appointed to report at the next annual session all the facts ascertainable on this subject.

The claims of the home field awakened the usual earnest attention and sympathy. Each representative of a Mission District on the Committee is acquainted with, and sets forth clearly the wants of his own field; the Bishops speak earnestly for the needy conferences and border missions which they have visited, and all in the Committee fully realize, as a whole, the vast importance of extending missionary aid to the work of the Church in our own rapidly growing country.

Appropriations for 1883.

I. Foreign Missions.

1. AFRICA.				
(1.) Liberia: at the disposal of the Board for work.....	\$2,500			
(2.) At the disposal of the Board for sending out a missionary by the Bishops.....	1,500			
				\$4,000
2. SOUTH AMERICA.....		19,775		
For property to be administered by the Board.....	10,000			
				29,775
3. CHINA:				
(1.) Foochow.....	Mexican dollars, 14,300; estimated to cost \$13,000			
for theological school, conditioned on donation....	7,700;			7,000
(2.) Central China, (Kiukiang).....	30,943;			28,130
(3.) North China, (Peking).....	24,238;			22,167
(4.) West China, conditioned.....	10,989;			10,000
				80,287
4. GERMANY AND SWITZERLAND:				
For the work.....	Marks, 89,320; estimated to cost \$21,000			
For interest on Berlin debt.....	2,550;			600
To be administered by Board for debts.....	10,210;			2,400
				24,000
5. SCANDINAVIA:				
(1.) Denmark.....	Crowns, 85,184; estimated to cost \$9,492			
(2.) Norway.....	33,992;			14,470
(3.) Sweden: at the disposal of the Board.....	81,900;			21,949
				45,851
6. INDIA:				
(1.) North India.....	Rupees, 153,491; estimated to cost \$62,640			
(2.) South India: at disposal of the Board.....	10,414;			4,250
				66,890
7. BULGARIA AND TURKEY:				
For the work.....	\$10,504			
To be administered at the discretion of the Board for property.....	6,000			
				16,504
8. ITALY.....		Lires, 122,500; estimated to cost \$24,500		
For property at disposal of the Board.....	10,000;			2,000
				26,500
9. MEXICO.....		Mexican dollars, 32,000; estimated to cost \$28,070		
At the disposal of the Board for purchase of property.....	5,500;			4,825
				32,895
10. JAPAN.....				
At disposal of Board, conditioned on donation.....	34,613;			\$31,467
	4,620;			4,200
				\$35,667
Total for Foreign Missions				\$362,379

II. Missions in the United States not in Annual Conferences, to be administered as Foreign Missions.

1. Arizona.....	\$8,000
2. Black Hills.....	3,000
3. Dakota.....	5,500
4. Indian Territory.....	200
5. Montana (Fort Benton, \$500).....	8,500
For Indian work.....	2,500
6. New Mexico.....	10,500
At the disposal of the Board.....	2,000
Utah (\$2,000 for schools).....	7,000
Scandinavian work.....	1,500
Property and debts.....	4,000
8. West Nebraska.....	3,800
Total.....	\$57,100

III. Domestic Missions.

1. NORTHERN NEW YORK (WELSH MISSION).....	\$200
2. SCANDINAVIAN MISSIONS.	
California (Swedish Mission).....	\$1,500
Norwegian Mission.....	700
New York East (Swedish).....	1,600
New York East (Norwegian).....	2,000
New England (Swedish).....	1,500
North-west Norwegian.....	5,500
North-west Swedish.....	7,000
Oregon Norwegian.....	1,000
Total.....	\$20,800
3. GERMAN MISSIONS.	
California German.....	\$2,800
Central German.....	4,500

Chicago German.....	\$3,500
East German.....	6,000
North-west German.....	5,500
Oregon German.....	1,500
Columbia River.....	500
Southern German.....	8,000
St. Louis German.....	4,000
Southern California.....	1,500
Western German.....	5,500
Total.....	\$43,300

4. FRENCH MISSIONS.	
Central Illinois.....	\$1,000

5. CHINESE MISSIONS.	
California.....	\$10,000
At the disposal of the Board for the support of a Bible reader.....	120
Oregon.....	750
Total.....	\$10,870

6. AMERICAN INDIAN.	
California.....	\$500
Central New York.....	500
Columbia River.....	200
Detroit.....	700
Genesee.....	300
Michigan.....	800
Northern New York.....	350
Wisconsin.....	200
Oregon (Nooksack Indians).....	250
Total.....	\$3,800

7. ENGLISH-SPEAKING.

Alabama	\$2,250
Arkansas	4,500
Austin	7,500
Blue Ridge	3,500
California	3,500
Central Alabama	2,500
Central Tennessee	3,500
Colorado	5,400
Columbia River	6,000
Delaware	1,200
Detroit	3,500
East Maine	1,000
East Tennessee	1,750
Florida	3,500
Georgia	4,000
Holston	3,400
Kansas (colored work, \$1,000)	2,500
Kentucky	5,000
Lexington	2,700
Little Rock	3,000
Louisiana	6,000
Michigan	3,000
Minnesota	9,000
Mississippi	5,500
Missouri	3,000
Nebraska	3,300
Nevada	3,000
North Carolina	2,700
North Nebraska	2,500
North-west Iowa	2,500
North-west Kansas	4,000
Oregon	3,000
Saint Louis	4,000
Savannah	3,150
South Carolina	5,500
Southern California	4,000
For Mexican work, at disposal of Board	800
South Kansas	2,100

South-west Kansas	\$4,000
Tennessee	3,000
Texas	4,000
Vermont	1,000
Virginia	5,000
Washington	2,300
West Texas	4,000
West Virginia	3,000
West Wisconsin	2,500
Wisconsin	2,000

Total for American Domestic Missions.....\$168,400

IV. Miscellaneous.*

1. Contingent Fund	\$25,000
2. Incidental Expenses	30,000
3. Office Expenses	18,000
4. For disseminating Missionary information	5,000

Total.....\$75,000

RECAPITULATION.

I. Foreign Missions	\$362,379
II. Missions in the United States, etc	57,100
III. Domestic Missions:	
Welsh Missions	200
Scandinavian Missions	20,800
German Missions	43,300
French Missions	1,000
Chinese Missions	10,870
American Indian	3,600
English-speaking	168,400
IV. Miscellaneous	75,000
Liquidation of Debt	32,000
Grand total	\$777,849

* Expenditures from the *contingent* fund are made only for missions, never for administration, (Art. XI, Constitution.) The *incidental* fund of last year was expended as follows: Interest and annuities, \$13,435 89, of which \$371 39 was returned, printing Reports, Certificates, etc., \$261 50; Bishops' traveling expenses to missions, etc., \$4,648 74; postage on reports, circulars, portage, etc., \$1,064 98; General Missionary Committee expenses, \$986 52; insurance, freight, gas, i, eriodicals, etc., \$1,588 35; missionaries returned, superannuated, widows of, etc., \$1,212 92; legal and other services, \$680 85; taxes, \$657 49; extra clerical services, \$300; Mexico, \$3,000; total, \$28,636 89. *Office expenses* are for salaries, traveling expenses, stationery, etc., of office.

Apportionment of Moneys

TO BE RAISED DURING THE YEAR 1883.

Africa	\$100	Illinois	\$22,500	N. W. Norwegian	\$2,000
Alabama	350	Indiana	13,000	N. W. Swedish	2,800
Arizona	300	Iowa	9,000	Norway	1,250
Arkansas	520	Italy	250	Ohio	21,000
Austin	500	Japan	150	Oregon	2,050
Baltimore	35,000	Kansas	2,000	Philadelphia	47,000
Black Hills	190	Kentucky	3,500	Pittsburg	18,500
Blue Ridge	200	Lexington	400	Rock River	21,500
Bulgaria and Turkey	100	Little Rock	250	Saint Louis	5,000
California	5,500	Louisiana	1,000	Saint Louis German	5,750
Central Alabama	935	Maine	5,000	Savannah	750
Central German	9,000	Mexico	250	South America	125
Central China	60	Michigan	12,000	South Carolina	2,500
Central Illinois	15,000	Minnesota	7,500	S. E. Indiana	10,000
Central New York	20,000	Mississippi	2,000	Southern California	1,600
Central Ohio	14,000	Missouri	3,000	Southern German	2,000
Central Pennsylvania	24,000	Montana	400	Southern Illinois	9,000
Central Tennessee	600	Nebraska	2,000	South India	600
Chicago German	4,500	Nevada	500	South Kansas	2,000
Cincinnati	24,000	Newark	23,500	S. W. Kansas	1,000
Colorado	2,700	New England	22,650	Sweden	2,500
Columbia River	1,250	New England Southern	13,250	Tennessee	1,000
Dakota	350	New Hampshire	7,000	Texas	1,000
Delaware	1,200	New Jersey	23,000	Troy	19,000
Denmark	575	New Mexico	300	Upper Iowa	12,000
Des Moines	10,000	New York	50,000	Utah	250
Detroit	12,000	New York East	50,400	Vermont	6,500
East German	4,500	North Carolina	500	Virginia	1,200
East Maine	8,000	North China	150	Washington	3,500
East Ohio	24,000	Northern New York	17,050	West German	3,000
East Tennessee	210	North India	600	West Nebraska	800
Erie	13,000	North Indiana	12,000	West Texas	1,000
Florida	750	North Nebraska	700	West Virginia	6,000
Fochoow	300	North Ohio	13,000	West Wisconsin	5,000
Genesee	17,525	N. W. German	4,000	Wilmington	15,000
Georgia	850	N. W. Indiana	10,000	Wisconsin	9,000
Germany and Switzerland	2,000	N. W. Iowa	1,500	Wyoming	15,000
Holston	2,400	N. W. Kansas	1,000		

OUR MISSION IN SWITZERLAND—HISTORICAL REMINISCENCES.

BY REV. ARNOLD SULZBERGER,

Professor of Theology in Martin Mission Institute, Frankfort, Germany.

FACTS speak louder than words, and we will here recall a few facts in the history of our Switzerland Mission, as signs that God has been with us from the beginning.

Twenty-six years ago there was not in all Switzerland a single member of the Methodist Episcopal Church. Our beloved father, Dr. Jacoby, full of faith and zeal to extend the mission field, sent our first missionary, in the beginning of the year 1856, from Bremen to Lausanne, in French Switzerland, where the Wesleyans had a prosperous work among the French population. In the summer of the same year some souls among the company of Germans gathered by the missionary found the Lord and became the first members of a regular class-meeting. The form of our public meetings was entirely new and strange to this people, but the Lord was present in the power of his Word and of his Spirit. The meetings subsequently became larger, and many souls learned there for the first time to sing:

“Happy day! happy day!
When Jesus washed my sins away.”

This small society in Lausanne became, by the Lord’s blessing, the mother-church of the Methodist Episcopal Church in Switzerland.

At that period, Methodism was a totally unknown thing in German Switzerland. The success of the mission in Lausanne, where some people from the canton of Zurich had joined the society, encouraged Dr. Jacoby to send a missionary also to Zurich. Arrived there, this good brother could scarcely get permission to begin his work, as the authorities judged it to be superfluous to have, besides the religious service of the State Church, another one in private circles. “Go to the heathen; there is your place, but not here,” said many people, especially the pastors, to our brother. “How can your exotic plant of Methodism prosper in our country?” Nobody expected great things of this new sect. The beginning was not at all promising for our missionary, who held his first public

meeting at Winterthur in a small room. In Zurich he rented a hall, but how great was his disappointment to find not a single hearer when the hour came for his first meeting. Alone, he fell on his knees ; he prostrated himself in the most earnest attitude of supplication before his Heavenly Master, who had sent him to preach the Gospel in this place ; he wrestled in prayer with his Lord to give him hearers. Thus the first meeting of our mission in this town became, for our good and faithful brother, the most earnest of prayer-meetings. The first year of his labors was not ended before his audiences filled one of the largest halls of the city.

To-day we have in Zurich a beautiful chapel and a society of about 600 members. At the session of the last Annual Conference, we celebrated our twenty-fifth anniversary of Methodism in Switzerland at Winterthur, where the municipality of the town opened for our Sunday service the beautiful church edifice, which was twice crowded with hearers to listen to the powerful words of our venerable Bishop Peck and of Bishop Warren. In the evening, the people enjoyed an evangelical discourse from our dear brother, Dr. Liebhardt. This day was a real triumph for Methodism in Switzerland, a day of great joy for our people ; especially for those who saw the work in its very beginning, and whose lives have been largely identified with the history of Methodism in the country.

The Lord's testimony in behalf of our mission is not found alone in the success of our preachers and the members they have gathered into the Church, but also in their wonderful protection in times of persecution and peril. One or two instances may be here mentioned. In the neighborhood of Zurich, on one station, some bad persons determined to kill the preacher. After one of the night meetings, they met him on his way, threw him down, and nearly accomplished their object. The case being about to come before the court, the enemies of the preacher, with their advocate, made great preparation, and felt quite sure of their triumph. But on the day of trial the advocate failed to appear. He had become suddenly insane and been taken to an asylum. The case was easily decided in favor of the preacher. We have now in that station a fine chapel and a good society. At one of my own

stations, the mob assembled one evening on the street while our presiding elder was preaching. They mocked the preacher, and at last began to make an infernal noise with instruments of every kind, seeking to frighten the assembly and to dissolve it. The leader of the mob was a wealthy merchant of the place. Some years after, when I was looking for a commodious preaching hall in that place, the wife of this same merchant opened to me the house which had been her own dwelling, and showed me the different rooms, which I rented for our meetings. Her husband had failed in business and left the town by night. To-day we have there a good society and chapel.

Thus, in spite of all difficulties and forms of opposition, Methodism has taken root in Switzerland, and will not die but live there. We have, at present, about 170 preaching places in that country, with more than 4,700 members. Methodism, with its sound doctrines and effective organization, will become, by the Lord's blessing, a source of still greater benefit to the Swiss people, who perceive, more and more clearly, that our system is not an exotic plant, but a part of that great body who were "called Christians first at Antioch."

STATISTICS OF THE SWITZERLAND DISTRICT, 1882.

NAME OF CIRCUIT OR STATION.	Ordained Preachers.	Local Preachers.	Exhorters.	Members.	Probationers.	Children Baptized.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches.	Estimated Value of Churches. ²	Halls and other Places of Worship. ¹	No. of Parsonages. ¹	Benevolences and Current Expenses.	Collected for Self-support: Pastor's Salary.	Collected for Church Building and Repairing and to Pay Debts.
										Marks.			Marks.	Marks.	Marks.
Affaltern.....	1	2		126	23	2	13	690	1	18,000	10		2,569	1,060	950
Basel.....	2	1		328	56	11	3	800	1	40,000	3		5,468	2,000	1,600
Bern and Lyss.....	1	1		196	80	6	4	450	1	9,900	9		4,395	734	....
Biel and Neuchâtel..	1	5	189	79	7	7	7	450	1	45,000	10		4,137	1,738	6,400
Bülach.....	1	2	172	51	5	6	270	1	15,560	8			1,418	1,150	30
Chur.....	1	1	52	20	2	5	110			....	7		944	666	....
Genf.....	1		61	20	3	1	50			....	3		2,296	766	....
Horgen and Thalweil	1	3	443	39	13	12	850	3	93,700	14	2		7,513	2,468	418
La Chaux-de-Fonds..	1	1	84	23	6	4	120	1	40,000	5			2,328	856	2,000
Lausanne.....	1	1	84	12	2	1	80			....	4		1,617	970	....
Lenzburg.....	1	1	216	35	4	10	650	1	30,000	11			2,371	210	660
Liestal.....	1	1	208	25	3	4	450	1	10,800	9			2,503	830	....
Niederuzwil.....	1	1	71	21	11	1	100			....	5		2,306	1,774	....
Rheineck.....	1	1	153	14	4	15	550	1	25,000	9	1		3,120	1,160	320
St. Gallen.....	1	1	236	51	7	4	450	1	75,000	4			462	200	11,850
Schaffhausen.....	1	1	3	328	30	16	13	950	2	43,800	20		3,174	1,865	142
Turbenthal.....	1	1	77	44	1	10	400			....	9		1,543	598	....
Uster.....	1	1	7	200	49	5	16	1,000	1	19,000	13		3,330	1,039	606
Winterthur.....	1	1	241	61	8	14	850	2	53,000	9			4,809	948	600
Zurich.....	1	1	7	454	77	15	9	1,500	1	93,600	11	1	8,905	3,630	....
Total.....	21	8	35	4,009	810	124	152	10,770	19	612,360	183	4	65,268	24,062	25,576

¹ Some with parsonages.

² Includes value of parsonages.

PROGRESS OF CHRISTIANITY.

We here furnish to the readers of the MANUAL, by permission of the publishers, two diagrams found in Dr. Dorchester's "Problem of Religious Progress," with a portion of the author's statements and statistics relating to them. We have made repeated mention of this book,¹ and hope that all who are interested in the matter here reproduced will possess themselves of the book as essential to a full knowledge of the subject, and a just preparation for the use of the diagrams in the instruction of the church and Sunday-school. They are provided here for such use by pastors and others. Dr. Dorchester's language and tables are quoted below, in parts with literal exactness, and partly in substance only.

The table here presented gives a conjectural but probable estimate of the progressive increase of the number of nominal Christians in the world in the successive centuries, intelligently made up from carefully collated data, and generally accepted:

First century.....	500,000	Tenth century.....	50,000,000
Second century.....	2,000,000	Eleventh century.....	70,000,000
Third century.....	5,000,000	Twelfth century.....	80,000,000
Fourth century.....	10,000,000	Thirteenth century.....	75,000,000
Fifth century.....	15,000,000	Fourteenth century.....	80,000,000
Sixth century.....	20,000,000	Fifteenth century.....	100,000,000
Seventh century.....	25,000,000	Sixteenth century.....	125,000,000
Eighth century.....	30,000,000	Seventeenth century.....	155,000,000
Ninth century.....	40,000,000	Eighteenth century.....	200,000,000

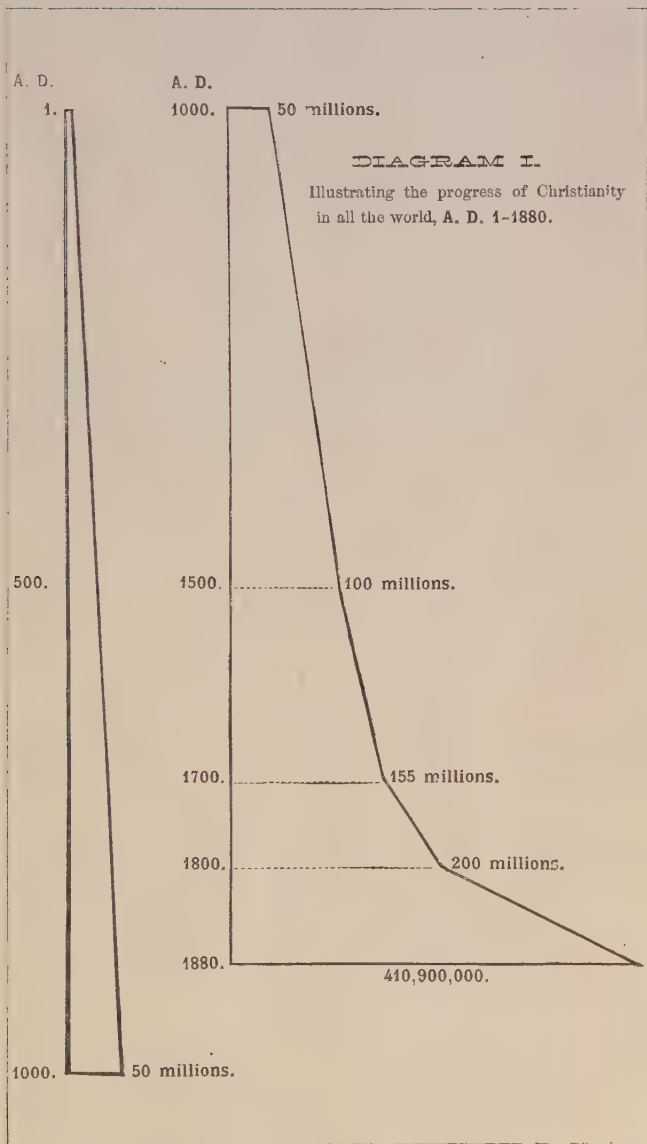
Before 1847 Rev. Sharon Turner said: "In this nineteenth century the real number of the Christian population of the world is near to 300,000,000, and *is visibly much increasing* from the missionary spirit and exertions which are now distinguishing the chief Protestant nations of the world."

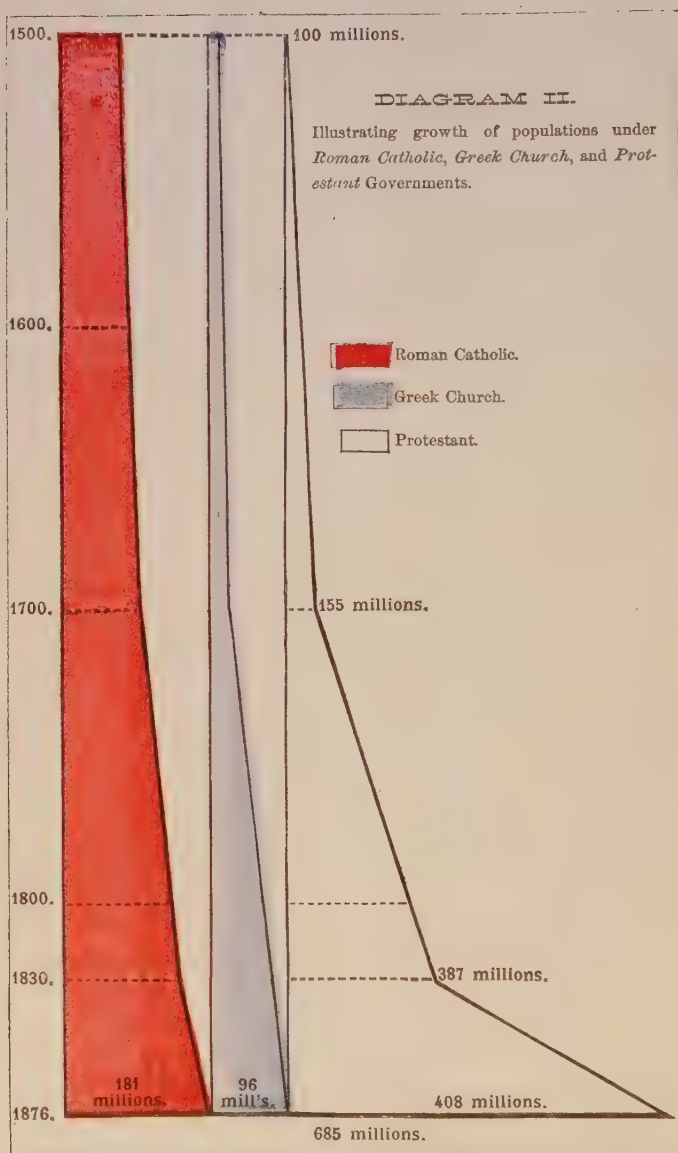
The latest estimates are as follows:

Year.	Christians.	Authorities.
1830.....	228,000,000.....	Malte-Brun.
1840.....	300,000,000.....	Rev. Sharon Turner, D.D.
1850.....	342,000,000.....	Rev. Robert Baird, D.D.
1876.....	394,000,000.....	Prof. Schem, LL.D.
1880.....	410,000,000.....	Prof. Schem, LL.D.

In 1500 years Christianity gained 100,000,000; then in 300 years it gained 100,000,000 more; then in 79 years it gained 210,000,000 more. But in the last 79 years it gained as much as in the eighteen centuries previous to A.D. 1800. During the nearly ten centuries of almost exclusive papal dominion, Christianity gained only about 85,000,000. Since the

¹ Phillips & Hunt, Publishers, New York. Price, \$2. See MANUAL, Vol. I, p. 296.





birth of Protestantism, a period about one third as long, it has gained nearly four times as much. And since the great religious quickening of Protestantism under the Wesleys and Whitefield, in the middle of the last century, it has gained 235,000,000. See Diagram I.

But the portion of the earth's population under Christian governments has increased even more rapidly than the number of nominal Christians, as will be seen by the following well-established figures :

Under Christian Governments.

Year.	Population.	Authorities.
1500.....	100,000,000.....	Rev. Sharon Turner, D.D.
1700.....	155,000,000.....	Rev. Sharon Turner, D.D.
1830.....	387,788,000	Adrian Balbi.
1876.....	685,459,411.....	Prof. Schem, LL.D.

These figures show the wonderful growth of the Christian nations, the enlargement of their national domains, and the increase of their populations. They demonstrate the rapid extension of Christian influences and the Christian subjugation of the world. Nearly seven times the number of people are under the control of Christian nations as at the opening of the sixteenth century, when Protestantism arose. The increase in the one hundred and forty years since Wesleyanism arose in England has been 500,000,000, equal to more than one third of the population of the globe.

Now let us see what proportion of this wonderful increase has been Protestant. The following estimates are drawn from different reliable authorities :

Year.	Pop'n under Roman Catholic Governments.	Pop'n under Greek Church Governments.	Pop'n under Protestant Governments.	Total.
1500.....	80,000,000	20,000,000	.....	100,000,000
1700.....	90,000,000	33,000,000	32,000,000	155,000,000
1830.....	134,164,000	60,000,000	193,624,000	387,788,000
1876.....	180,787,905	96,101,894	408,569,612	685,459,411

One hundred and eighty years ago only 155,000,000 of the earth's population were under Christian governments. Then the Grand Seignior, the Sophi, and the Great Mogul were the most potent arbiters of the destinies of the race. Nearly all Asia and Africa were under pagan and Mohammedan sway. The mighty worlds of Australasia, Polynesia, and the Indian Archipelago lay in the undisturbed slumbers of savagery and superstition. Scarcely four hundred thousand Protestant colonists occupied both American continents; all the remainder was pagan or Catholic. All the religious missions of the world, excepting a few among the aborigines in the American colonies, were papal, and the only religion not disseminating itself and gaining ground was the Protestant. Great Britain and her colonies did not number 10,000,000 of people. Now she comprises a population of more than 300,000,000 under her civil sway.

The population under Roman Catholic governments, in the year 1700,

as we have seen, was 90,000,000. This has increased to 180,787,905 in 1876, simply doubling. The population under the Greek Church governments, in 1700, was 33,000,000. This increased to 96,101,894, nearly trebling. The population under Protestant governments, in 1700, was 32,000,000. This increased to 408,569,612 in 1876, a more than twelve-fold increase. While Romanism brought 90,787,905 more people under her sway, Protestantism extended her dominion over 376,569,612 more people—an actual gain more than four times as great as that of Romanism in the same period. Since 1830, while Romanism added about 46,000,000 of people to her civil sway, Protestantism added 215,000,000 to hers. See Diagram II.

OUR HIGH-GRADE MISSION SCHOOLS.

We refer the reader to the article in the *MANUAL*, October, 1882, page 405. A brief exhibit of the history, character, and work of additional schools on the list is given here. We do not confine attention only to those schools which may rank with our high schools in this country, but embrace some which are in part of "grammar school" grade. Some of the boarding schools of the W. F. M. Society, obliged to begin with elementary instruction, are gradually raising their standard. For the relation of that society to the girls' schools in the India Mission, see *MANUAL*, January, 1882, page 29. We call attention here to two important classes of schools of higher grade which do not otherwise receive notice, but through which our Missions are doing much effective work:

ENGLISH MIDDLE SCHOOLS IN INDIA.

This is a term used in the government grading of schools, and this class of schools is doing a very important work in the North India Conference. They give a complete education in the vernacular of the people—the vernacular course being the same as in the high schools—and a good practical business training in English, with all of arithmetic, algebra through simple equations, three books of Euclid, geography of the world, and history of India. The examination for passing in this grade is arranged by the educational department of the government, and is a uniform written examination. Every boy who passes receives a certificate. These are exceedingly useful schools, as they prepare students for practical work. Our mission has one such school at nearly every central station. They are attended by Hindus, Mohammedans, and Christians together. They count no less than 1,718 pupils, and through them great influence is gained over the respectable castes of people. The Bible is a regular class-book in all these schools.

SELF-SUPPORTING SCHOOLS IN SOUTH AMERICA.

In our South America Mission there is a class of schools reported as day schools in the table of statistics, which carry their instruction very nearly, and in some cases quite, up to the academic grade. These are private schools, entirely self-supporting, taught by the members of our Church, and through them our Mission is accomplishing a good and highly appreciated work in the community. They number fully 500 pupils, nearly all from well-to-do families. They have been conducted for a long series of years, and have doubtless contributed much in a silent way to prepare a favorable field for the future advance of our work.

THEOLOGICAL SEMINARY AND ORPHANAGE, PUEBLA, MEXICO.—This institution was opened by Dr. Butler when Superintendent of the Mexico Mission, in 1875, and placed under the direction of Rev. C. W. Drees. The theological department was transferred to Miraflores in 1879–81, under the conduct of Rev. S. W. Siberts, who now presides over the school at its original station, Puebla. The school occupies desirable premises in the mission building, which was purchased here at the founding of the mission. There are two assistant teachers. The studies in the Orphanage have been adapted to train boys and young men for higher instruction or the active duties of life. Some have graduated to the State college and advanced to various professions. The average number of pupils has been about 50 yearly. Comparatively few of these are theological students. The latter are fitted for teaching as well as preaching, as the circumstances of the mission in Mexico demand these combined qualifications. Music, for the same reason, constitutes an important part of the studies. The number of theological students this year has been five, with a general

Attendance.—1882 : 40.

Calendar.—Annual vacation in January.

GIRLS' ORPHANAGE, CITY OF MEXICO.—Established by the Woman's Foreign Missionary Society in 1874, Miss Hastings having been in charge for a short time and Miss Warner her successor till 1878, when Miss Mary F. Swaney, and later, as associate teacher, Miss Mulliner, took the direction. Some aid is had from instructors employed for an hour or two a day. The Orphanage occupied the central premises of the Parent Society till September, 1881, and since then a desirable rented building in the vicinity. The pupils come from the lower grade of society, and a few are Indians from the outlying villages. Most of the instruction is elementary, but in some instances of the older girls the grade of our grammar schools is reached. The higher studies are advanced arithmetic and geography, elementary astronomy, etc. Of the pupils in the fall of 1882 nine were day-scholars. It is hoped to enlarge the number of day-scholars who will pay tuition fees. The inmates of the Orphanage are supported by the Woman's Foreign Missionary Society.

Attendance.—1882 : 34.

Calendar.—Terms, January 1 to May 31 ; July 1 to November 30.

GIRLS' HIGH AND PRIMARY SCHOOL, PACHUCA, MEXICO.—This is called by the people the "Colegio Protestante." The school was opened in 1874 by the Woman's Foreign Missionary Society, under the direction of Miss S. M. Warner.

Since March, 1875, it has been under the direction of Miss Mary Hastings. About five sixths of the pupils are Mexicans; the remainder are children of English families residing there in connection with the mining interests. In the advanced classes the English recite with the Mexicans. The main object is to prepare the girls for public-school teaching; and they are taught, besides the Spanish language, English, French, Italian and the usual High-School studies, with drawing, music, needle-work, etc. Much of the teaching is primary. All who read study the Bible and Catechism. The school occupies a good building erected by the Woman's Foreign Missionary Society in 1876, in the same inclosure as the premises of the Parent Board. There is no boarding department. Some of the pupils pay a small tuition fee.

Attendance.—1881: 106; 1882: 174.

Calendar.—Vacations in January and July. Closing examination in January.

EVANGELICAL SCHOOL FOR YOUNG LADIES, MONTEVIDEO, URUGUAY.—This school was opened in 1879, and served as a normal school for young ladies who are preparing to teach, and as an advanced department for meritorious girls of two other mission schools of lower grades. All three of these schools are directed by Senorita Cecilia Guelfi, with several assistants, under the auspices of the Woman's Foreign Missionary Society. The assistants are the most advanced of the normal scholars, some of whom have, on graduation, received important positions as instructors in the national schools. The instruction in the two lower schools corresponds with our primary and part of the grammar-school grades. Most of the pupils, especially in the lower grades, are from the poorer classes, but some are from well-to-do families. Those that are able pay for tuition. No boarding department is attached to these schools. They occupy rented buildings. The advanced school has,

Attendance.—1882: 20.

Calendar.—Opens in February and closes in December.

THE ROSARIO MISSION SCHOOL, ARGENTINA.—This is a boarding and day school, founded in connection with the Woman's Foreign Missionary Society in 1875, by the Misses J. M. Chapin and L. B. Denning, who conducted it with great success till 1880. After a visit to the United States they have just returned to resume charge of the school. It was meanwhile conducted by Mrs. E. J. M. Clemens and Miss J. Goodenough. Mrs. Clemens' health failing in 1882, she was obliged to return home, leaving the school in a very prosperous condition. A normal department was established. The tuition fees ranged from 60 cents to \$3 60 per month. A French and a music teacher were employed. Bible study and attention to religious services under the auspices of our mission have formed an important feature of the work.

The change and absence of teachers has limited the success of the school, the recent attendance being scarcely half what has been secured under more favorable circumstances; but its promise of future usefulness is not diminished. The pupils have been very largely from the better classes, which have been accessible to such a degree as to show the great importance of such a school in that field. Suitable buildings are greatly needed, and the Woman's Society has planned to purchase real estate. In this view Mrs. Clemens and Mrs. J. F. Willing, of Chicago, have written a book entitled "Rosario," which gives a vivid picture of the general situation in the South American field, and the proceeds of which are to swell the fund for the "Rosario Home."

Attendance.—1882 : 30.

Calendar.—School opens in February and closes in December.

CAWNPORE GIRLS' SCHOOL, INDIA.—This school was originally a part of the Memorial School, but was opened separately under the auspices of the Woman's Foreign Missionary Society in 1877. Miss Thoburn, in addition to her duties at Lucknow, took the direction, with teaching and also superintending the building operations, for two years. Miss S. A. Easton has since been in charge of the school, having now Miss Hoy for associate. Four young lady teachers are employed besides, and a matron. It is a boarding school with no day-scholars, single boarders paying 16 rupees per month. The pupils are Anglo-Indians and Eurasians, with a few natives.

The building, belonging to the Society, is pleasantly situated on the bank of the Ganges. There is a home atmosphere in the school, with a special effort to cultivate Christian sentiment and character, and the mental instruction is thorough. The standard is the entrance examination for the Calcutta University, two of the graduates having already been admitted. The object is to train teachers for the schools and Zenana work. Three pupils are preparing for the university examination in December, 1883. Twelve others are reciting with them in many branches.

Attendance.—1880 : 55, 1881 : 50, 1882 : 60.

Calendar.—School year opens February 1, and closes November 30.

METHODIST EPISCOPAL GIRLS' SCHOOL, RANGOON, BURMAH.—Miss Ellen H. Warner, preceptress in the Berean University, Ohio, was sent out by the Woman's Foreign Missionary Society in October, 1881, to take charge of a Girls' High School in Rangoon, in connection with the South India Conference, Rev. J. E. Robinson, pastor of the Methodist Episcopal Church, being secretary of the school committee. The Government made a grant of 10,000 rupees for the erection of a building. The building was ready for occupancy in December, 1882, and constructed at an expense of 17,000 rupees, the excess being covered by subscription.

Three teachers and a music teacher are employed. It is a "middle class" school according to Government grading. Tuition fees range from 5 rupees to 3 rupees per month for day-scholars, with provision for reduction in case of poor children. Five boarders during the year have paid 30 rupees per month each. The favorable results of a recent government examination earned the school a 780 rupees grant in aid. It opened in January, 1882, with 11 pupils, the number increasing to that given below, which includes some small boys who are admitted till the anticipated separate Boys' School shall be organized.

Two additional teachers of experience from America are needed.

Attendance.—1882 : 60.

MORADABAD GIRLS' BOARDING SCHOOL, INDIA.—An Anglo-Vernacular School for the daughters of native Christians. It draws from a hundred villages in a radius of 40 miles about Moradabad. The school, being the first of the kind in the mission, was opened by Mrs. E. W. Parker, in 1868, and she has continued to have charge of it till now, except the two years of her absence in America. The Woman's Foreign Missionary Society has assumed the support of the school. Four teachers, one pupil teacher, and a *moonshee* are employed. A grant in aid of 40 rupees per month is received from Government.

The number of pupils has increased regularly each year. All but 14 of the

present number are boarders. No tuition fee is charged, but all are expected to furnish such supplies of clothing, etc., as they are able. The teaching is first in the vernacular, a good knowledge of the Urdu and Hindi being required before English is taken. There is a regular government examination. Many of the pupils on leaving the school are employed at their homes as teachers or Bible women, and the mission has, from the beginning, been thus greatly aided.

Attendance.—1882: 116.

Calendar.—Year begins February 1, and closes November 30.

SIGLER BOARDING SCHOOL, BUDAON, INDIA.—Established in 1874 for the daughters of native Christians in Budaon District. It has been and still is under the direction of Mrs. L. R. Hoskins. The number of pupils was greatly increased during and after the famine in 1877-78, many Hindu and Mohammedan girls being given up to the mission by their parents. The boarders are mostly supported by scholarships provided in Ameriean. Five teachers are employed. Government grant in aid, 35 rupees per month, with annual government examination. Fee for day-scholars 4 annas for students in Hindustani, 1 rupee for English study. About 50 of the pupils are boarders. A large and comfortable school building has lately been provided through the generosity of Mrs. Bertha Sigler, of Osceola, Iowa, who desired to erect this monument to the memory of her daughter.

Attendance.—1881: 71, 1882: 72.

Calendar.—Vacations, month of June and Christmas Holidays.

GIRLS' BOARDING SCHOOL, BIJNOUR.—This school, supported by the Woman's Foreign Missionary Society, was opened July 1, 1877, by Mrs. M'Henry, with four boarders; three of them daughters of native preachers, and one a ward of her own. The village Christians could not at that time be induced to send their girls, as they were so much in bondage to their old traditions and customs. The failure of the rains in 1877 and 1878, with the severe famine that followed, brought them to an appreciation of the advantages of the school. Before the close of the famine the number was increased to 40 Christian girls. At the beginning of 1881, when Mrs. M'Henry left India, Miss Seymour took charge of the school. With the exception of four girls who are the daughters of native preachers, all come from the poorer class of village farmers and weavers. No English is taught. A vernacular education, adapted to the requirements of the girls is given them, both in Hindi and Urdu. The aim is to give the girls such an education as shall best fit them for their sphere in life. There is no charge for tuition, but the parents of five girls give each one rupee toward their board. Three teachers, two pupil teachers, and a Christian *moonshee* are employed. A government grant in aid of 30 rupees per month has been received since April, 1881. An examination has been held by the Inspector of Schools, and also by the Presiding Elder of the district. A new building, comprising dormitories and other apartments, has been erected this year; and a commodious school-house is still in course of erection. Since last year the school has been held in the mission-house. Of the pupils 36 are boarders.

Attendance.—1881: 49, 1882: 47.

Calendar.—School year begins February 1, closes November 30.

A PRESIDING ELDER'S LETTER.

A live presiding elder in a western conference addresses a circular-letter to the preachers on his district with a number of inquiries by means of which he may make up his annual report for the district. Among the questions occur the following :

1. Has a missionary sermon been preached at each appointment this year ?
2. Has a public missionary collection been taken at each place ?
3. Have missionary collectors been appointed ?
4. Have they acted ?
5. How many Sunday-schools are organized into missionary societies ?
6. How many Sunday-schools are not thus organized ?
7. Is missionary instruction given regularly in the Sunday-schools ?
8. Are missionary collections taken regularly in the Sunday-schools ?
9. How many missionary prayer-meetings have been held this Conference year ?

This is a model district circular. Let every pastor show it to his presiding elder.

A PASTOR'S LETTER.

The following letter recently came to the Missionary Secretaries from one of our pastors in a region where Methodism early took root. It breathes courage and high hope into our work. Let it be accepted as a prophecy of larger things for missions.

Dear Brethren : Letters from you were received some time ago, and read before church and Sunday-school. The only trouble is you do not ask enough. If you can only find some way to stir up the pastors to absolute faithfulness on this subject our conference will advance fifty per cent., and the district on which I labor (Galesburg) two hundred.

I will give you facts about my appointment in order that you may know how to help me increase my collection.

Fairmount raised in 1876, \$113 ; 1877, \$125 ; 1878, \$177 ; 1879, \$180 ; 1880, \$183 ; 1881, (my first year here,) \$250 ; 1882, \$350. I am aiming at \$500 for this my last year, and want you to help me with a suitable letter to my people.

You ask me if my Sunday-schools are organized into Juvenile Missionary Societies. Yes. You ask for one Sabbath per month for the collections. Permit me to say, that kind of asking is of no account here ; it shows that you are too easily satisfied. The collection of every Sabbath is devoted to missions, and we support our school by private contributions and collections in the congregation.

Our schools in 1876 contributed \$50 89 ; 1877, \$60 ; 1878, \$115 ; 1879, \$121 ; 1880, \$132 50 ; 1881, \$146 ; 1882, \$223. I am trying to work our schools up to \$300 for this year, and I want your help.

We are just as able to do twice as much as to do what we have, but it takes intense faithfulness on the part of pastors, and also a little of the time element to get things up where they should be. In all these things I have a high ideal

before me. I believe the Church is able to and should contribute as much for the Gospel to others as she pays for her own Gospel, and not until then can she claim to love her neighbor as herself.

I find it makes a world of difference with our churches when the presiding elder is perpetually inquiring about the collections, and talking about the pressing needs of our connectional interests, and the great work which they have in view. It is, on the contrary, a serious damage when the elder, like one I once had, says he is afraid we are pressing too hard on these things, and forgetting matters nearer home. My experience has uniformly been that the more our connectional work is pressed the more all other work improves.

I hope you will help me, help my people, help God, to save the heathen. I know the example of this charge is stimulating others. Pastors are inquiring of me how we do it. One wrote me to know the secret of my large missionary collections. Help me get them higher, for their sakes as well as yours. They admit that the last three years have been among the most prosperous of any ever known, so they are not impoverished.

MISSIONARY INDEX.

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| CHRISTIAN ADVOCATE. | | Nov. 23. William Taylor's Educational Work in South America. |
| Sept. 7. | Montana Mission. Report of Conference Committee on State of Affairs. | " 30. A Grand Field, (Africa.) (Ed.) Rev. Prem Daas, (of India.) Rev. E. W. Parker. |
| " " | " Some Phases of Chinese Character. L. N. Wheeler, D.D. | Dec. 7. Joseph Cook in Japan. Rev. C. S. Long, A.M. |
| " 21. | Our Pacific Fields. Bishop Hurst. | " " Shall the Bulgarian Mission be Abandoned? By a Bulgarian. |
| " 28. | A Concise Defense of Missions. (Ed.) Methodism Before an Italian Court. Leroy M. Vernon, D.D. | " " The Methodist Mission in Liberia. Rev. Edward W. Blyden, LL.D. |
| Oct. 5. | From Utah. Prof. T. W. Lincoln. | " " Dr. Butler's "Correction." Rev. William Taylor. |
| " " | " Our French Letter. J. P. C. | " " Good Missionary Work by a Sunday-school. |
| " " | " The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary. | " " Woman's Home Missionary Society. (Extract from Secretary's Report.) Itinerating in North Japan. Rev. L. W. Squier. |
| " 12. | Dr. Fowler's Visit. (From <i>The Pacific Christian Advocate</i> .) | " " The Germany and Switzerland Mission—Obstacles to Progress. Rev. J. Krehbiel. |
| " 18. | Three Millions a Decade: What Shall we Do with Them? [Immigrants.] | " 14. Sites for Churches on the Frontier. |
| " 26. | Denominational Contributions to the Missionary Cause Comparatively Considered. Rev. J. M. Carr. | " 21. Echoes and Responses on "Caste in the Methodist Episcopal Church." (Ed.) |
| Nov. 2. | Shall we Have a Missionary Anniversary? Rev. Robert Crook, LL.D. | " " Reconstruction of Church Benevolences. Rev. T. W. Stanley. |
| " " | " American Missionary Association. | " 28. The Mormon Problem. Hon. G. W. Frost. |
| " 9. | A Correction. (Criticism on Rev. Wm. Taylor's book.) Wm. Butler, D.D. | " " Some Problems in our Southern Work. Rev. E. O. Thayer. |
| " " | " Our Missionary Work. Rev. D. Curry, D.D. | " " Lee Mission Cemetery, Salem, Oregon. E. Arnold. |
| " " | " Dr. Butler's Proposed Visit to India. | |
| " 16. | The Missionary Outlook. (Ed.) | |
| " " | " William Taylor and the Missionary Society. (Ed.) | |
| " " | " Report of General Missionary Committee Meeting. | |
| " 23. | Caste in the Methodist Episcopal Church. (Ed.) | |
| " " | " Caste in the Methodist Episcopal Church. Rev. I. J. Lansing. | |
| " " | " The "Church" Joking over "the Negro." President Atticus G. Haygood, D.D. | |
| " " | " Bazar Preaching: Just How it is Done. Rev. James Mudge. | |
| " " | " Good News from South America. | |

THE METHODIST.

- Sept. 2. Our Administration of Missions. D. C.
- " 30. Sentence of the Neapolitan Court in the case of Ravi *versus* Vernon.

THE BALTIMORE METHODIST.

- Sept. 2. Sweden Mission. District Reports.
- " 16. Pauline Methods. (Review of Rev. Wm. Taylor's "Ten Years of Self-Supporting Missions in India.") (Ed.)

- Sept. 16. Brazil and its Mission. (Selected.)
 " " Woman's Work in Bareilly. (Letter from Miss Kelly in *Heathen Woman's Friend*.)
 " 23. Then and Now in India. Rev. E. W. Parker.
 " 30. The Latest Census of the Northwest Provinces in India. Rev. T. Craven.
 Oct. 7. A Visit to Agra. Miss S. A. Easton.
 Nov. 25. The Missionary Box. Eleanor S. Deane.
 Dec. 2. The Missionary Organization of the Sunday-School. Rev. J. F. Ockerman.
 " " The General Missionary Committee to the Church.
 " 9. The Committee on Missions. (Its Duties in each Church.)
 " " Extracts from Miss Easton's Letters. Letter from Miss Holbrook. (Baptism at Tokio.)
 " " Miss Michener's Grave.
 " 16. Itinerating in North Japan. Rev. L. W. Squier.
 " " Protestant Influence of Mohammedanism. (Selected.)
 " " Religion and Education in Corea. (Selected.)

CHRISTIAN STANDARD.

- Sept. 23. Self-Supporting Missions. Late Dispatches from the Front. Rev. Wm. Taylor.
 " " Fruit will Follow. (Ed.)
 " 30. From India. Rev. C. B. Ward.
 Oct. 7. The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary.
 " 21. The Calcutta Girls' School. Rev. J. M. Thoburn.
 " " Letter from India. Kolar Mission. Rev. S. P. Jacobs.
 " 28. Southern India. Rev. S. P. Jacobs.
 Nov. 11. Calcutta Girls' School. J. S. Stone, M.D.
 " 25. Letter from Brother Taylor.
 Dec. 2. India Missions. Rev. H. Mansell.
 " " Present Status and Prospects of Self-Supporting Missions. Rev. Wm. Taylor.
 " " Monrovia, Africa. Mary A. Sharp.
 " 9. Calcutta Girls' School. Sumner.
 " 16. The Salvation Army in India. (Ed.)
 " 30. Letter from Rev. William Taylor, Pernambuco, Brazil. Rev. W. T. Robinson.

PITTSBURG CHRISTIAN ADVOCATE.

- Sept. 7. Salt Lake City Correspondence. Geo. W. Atkinson, A.M.
 " " The Indian Nation. Earl.
 " " Rev. Julius Soper's Tour in Japan.
 Oct. 12. Mormonism. Geo. W. Atkinson, A.M.
 Nov. 16. Heroism of To-day, (in South India.) Rev. J. Sumner Stone.
 " " Report of General Missionary Committee Meeting. I.
 " 23. Mohammedanism in Africa. Rev. Abel Stevens, LL.D.
 " " Report of General Missionary Committee. II.
 " 30. The General Missionary Committee to the Church.
 Dec. 7. Mormonism and Legislation. (Editorial note.)

- Dec. 7. Itinerating in North Japan. Rev. L. W. Squier.
 " 28. Celebrating the New Year in Japan. Rev. M. C. Harris.

NORTHERN CHRISTIAN ADVOCATE.

- Sept. 7. Our Spanish Work in Buenos Ayres. By a Resident Lady.
 " 14. The Latest Census of the Northwest Provinces, India. Rev. Thomas Craven.
 " 21. The Front Lines of the Baptist Church. (Ed.)
 " " Note from Bulgaria. Rev. D. C. Challis.
 " 28. Methodism Before an Italian Court. Leroy M. Vernon, D.D.
 " " Egypt and its Religions. Gideon Draper, D.D.
 " " Our Decade. (Missionary Department of the *Northern*.) (Ed.)
 " " Rev. J. M. Reid, D.D., sails for India. (Ed.)
 " " Decision of the Neapolitan Court in the case of Ravi *versus* Vernon
 Oct. 5. How the Money reaches the Foreign Field. D. Denham, Jun.
 " 12. A Japanese Funeral. Rev. T. F. Clark.
 " " The Central Sunday-School at Moradabad.
 " " Items from India. By an Old Indian.
 " " Making Cloth in Bulgaria. Mrs. C. R. Ladd.
 " 19. Interseminary Missionary Alliance. (Programme.)
 " " List of American Missionaries in China. (From the *Shanghai Recorder*.)
 " 26. Hindu Widow's Opinion of Self-Government in India.
 " " Sunday-schools in Montevideo.
 " " Supplement of the Corean Trouble. R. S. Maclay, D.D.
 Nov. 2. Progress in Mexico. J. T. Gracey, D.D.
 " " Dakota Mission Conference. Rev. L. Hartsough.
 " " The African Problem. (Ed.)
 " " North China Mission, (Annual Meeting.)
 " " The Indian Witness. Wm. Butler, D.D.
 " 9. Rev. Prem Dass. Rev. E. W. Parker.
 " 16. Report of General Missionary Committee.
 " 30. Rev. David Terry. (Ed.)
 Dec. 7. What I Saw in Egypt. Secretary J. M. Reid, LL.D.
 " 14. Prayer for Missions. (Ed.)
 " " The Moravian Missions. (Ed.)
 " 21. Our Work in the South. J. C. Hartzell, D.D.
 " " Superintendence of Self-Supporting Missions. (Ed.)
 " " Medical Missionary Women. Mrs. J. N. Danforth, M.D.
 " 28. Montana Letter. Rev. George Comfort.
 " " Signs of Progress. (Ed.)

ZION'S HERALD.

- Sept. 6. Christianity in Japan. Chaplain G. A. Crawford.
 " 20. Another Chapter on Indian Servants. Rev. James Mudge.

- Sept. 27. Dr. Wm. Butler going to India.
 Nov. 15. Report of General Missionary Committee Meeting. I.
 " 22. William Taylor's Self-Supporting Churches. D. Wise, D.D.
 " " Report of General Missionary Committee. II.
 " " Letter from Switzerland. Ellen T. H. Harvey.
 " 29. The General Missionary Committee to the Church.
 " " The Other Side. Chaplain G. A. Crawford.
 Dec. 6. German and Swiss Conference of 1860. Rev. Henry Baylies.
 " " Letter from New York: Missions, Immigration. R. Wheatley, D.D.
 " " Across an Empire, (Dakota.) Rev. H. B. Smith.
 " " Amanda Smith in Liberia. (Ed.)
 " " Eighteen Japanese Girls Baptized. Mary J. Holbrook.
 " 20. From Mexico. Rev. J. W. Butler.
 " " Self-Support in India. (From Northwestern Christian Advocate.)

NORTH-WESTERN CHRISTIAN ADVOCATE.

- Sept. 13. Other Testimony, not Missionary. (Concerning India Missions.) Rev. T. Craven.
 " 20. Deadwood, (Black Hills Mission.) Rev. Jesse D. Searles, Superintendent.
 " 27. American Interseminary Missionary Alliance.
 " " Letter from Dakota. Santa Wilson Smith.
 " " Sunday-Schools in Buenos Ayres.
 Oct. 4. Railways in Mexico.
 " " Dynamite Missions. By a Contributor.
 " 18. Tombstone, Arizona. E. J. Bickell.
 " 25. The Dakota Mission.
 " " Interseminary Missionary Alliance Programme.
 Nov. 1. Interesting from China. Rev. O. W. Willets, Missionary.
 " " The Interseminary Missionary Alliance.
 " 8. Self-Support in India. (Ed.)
 " 15. Report of General Missionary Committee Meeting.
 " 22. A New York Letter. Dr. Daniel Curry.
 " " A Sunrise Sketch. Rev. W. C. Kitchin.
 " " Our Missions and Wm. Taylor. (Ed.)
 " 29. The Capital of the Turkish Empire. J. M. Reid, LL.D.
 " " Mr. Stanley's Discoveries. (Ed.)
 " " An Ascended Native Missionary. (Rev. Prem Dass.) Rev. E. W. Parker.
 Dec. 6. Germany and Switzerland Conference: Obstacles to Progress. Rev. J. Krehbiel.
 " 20. Dr. Christlieb and our Missions.
 " 27. William Taylor's Work in South America. J. H. Bayliss, D.D.

MICHIGAN CHRISTIAN ADVOCATE.

- Sept. 30. The Great Motives of the Missionary Enterprise. (Sermon by Rev. J. Fraser.)
 Oct. 7. Arizona Mission. Rev. J. P. McIntyre.
 " " The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary.

- Nov. 25. The North China Mission. (Annual Meeting.) Rev. O. W. Willets.
 " " The African Problem. Rev. R. J. Kellogg.
 Nov. 25. Letter from Japan. Rev. W. C. Kitchin.
 Dec. 2. Heathen Character. Rev. Joseph Cook.
 " 9. Itinerating in North Japan. Rev. L. W. Squier.
 " " Tribute to Rev. David Terry.

WESTERN CHRISTIAN ADVOCATE.

- Sept. 13. William Taylor's New Book. (Ed.)
 27. Letter from Foochow. Rev. N. J. Plumb.
 " " Brother Taylor's Missions. (Ed.)
 " " The Opium Habit in China. (Ed.)
 " " Bishop Hurst in the Far West. (Ed.)
 " " Methodism Before an Italian Court. Leroy M. Vernon, D.D.
 " " School for Scandinavians in Utah.
 Oct. 4. The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary.
 " " The Utah Election. (Ed.)
 " 18. The Metropolis of the Amazon. (Para.) Rev. F. F. Roose.
 " " The Scandinavian Work in Utah. P. A. H. Franklin.
 " 28. The African Problem. Rev. R. J. Kellogg.
 Nov. 1. Education Among Colored People. (Ed.)
 " 8. Our North China Mission. (Annual Meeting.) Rev. O. W. Willets.
 " " The Interseminary Alliance.
 " 22. Asakusa: A Japanese Sketch. Rev. W. C. Kitchin.
 " " Letter from India. Rev. M. T. Bovard.
 Dec. 6. Our Next-door Neighbor. (Mexico, President's Message.) (Ed.)
 " " Germany and Switzerland Mission: Obstacles to Progress. Rev. J. Krehbiel.
 " 13. In the Athenian Capital. (Dr. Hill's Missionary Work.) Gideon Draper, D.D.
 " " From Dr. M. J. Cramer. (Our Mission in Switzerland.)
 " " The Wards of the Nation. (Indian Commissioner's Report.) (Ed.)
 " 20. Letter from Oregon. (Klamath Indian Mission.) Rev. Orville J. Nave.
 " " Our Missions in the South. J. C. Hartzell, D.D.
 " 27. Southern India. Rev. S. P. Jacobs.
 " " A Correction. (Criticism on Rev. William Taylor's book.) William Butler, D.D. (From Christian Advocate.)

THE CHRISTIAN APOLOGIST.

- Sept. 11. Dr. J. M. Reid's Missionary Address before the Central German Conference.
 " " From Central China. Rev. C. F. Kupper.
 " 18. Biblical Idea of the Church. Dr. Theodore Christlieb.
 " " Report on the Orphanage at Berea.
 " " Correspondence from Northern Nebraska. Rev. C. Lauenstein.
 " 25. Last Year's Report of Martin's Mission Institute in Frankfurt-am-Main.

- Oct. 2. Statistics of the West German and North-west German Conferences for 1882.
- " " Protestant Missions. General Statistics, etc.
- " 9. Methodism Before an Italian Court. I. L. M. Vernon, D.D.
- " 16. Methodism Before an Italian Court. II. L. M. Vernon, D.D.
- " 16. Complaint Against the Mission to the Jews.
- " 23. A New Mission to an African Despot. (King Mtesa.) I. Dr. G. Warneck.
- " " A New, but Tried, Plan for Conducting Home Missions. Rev. C. Golder.
- Nov. 6. A New Mission to an African Despot. II. Dr. G. Warneck.
- " 13. A Word from India. Rev. L. R. Janny, (Calcutta.)
- " " A New Mission to an African Despot. III. Dr. G. Warneck.
- " 20. The Missionary Cause.
- " " Report of General Missionary Committee.
- " " A New Mission to an African Despot. IV. Dr. G. Warneck.
- " 27. A New Mission to an African Despot. V. Dr. G. Warneck.
- Dec. 4. From Germany. Rev. H. Nuelsen. From China. II. Bertha S. Ohlinger.
- " 11. Evangelization in Germany. (Ed.) Address of the General Committee.
- " 18. Joyful News from Switzerland. (From the Basle Christian Messenger.)
- " 25. Correspondence from Württemberg District.
- CENTRAL CHRISTIAN ADVOCATE.
- Sept. 6. Letter from Peru. Raimondi. Hon. J. H. Moore.
- " 13. The Battle Opened. [Mormonism.] (Ed.)
- " " The Work of the M. E. Church among the Whites in the South. I. (D. Stevenson, D.D., in N. Y. Advocate.)
- " 20. German Methodism in Kansas. Rev. J. A. Reitz.
- " " To Dakota by Excursion. J. F. S.
- " 27. Methodism Before an Italian Court. L. M. Vernon, D.D.
- " " The Work of the M. E. Church among the Whites in the South. II. (D. Stevenson, D.D., in N. Y. Advocate.)
- Oct. 4. Arizona Mission. Rev. J. P. M'Intyre.
- " " The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary.
- " 18. Our Boys' Orphanage in India. Rev. B. H. Badley.
- " " The New Missionary Problem. (Ed.) Education of the Colored Race. (Ed.)
- " 25. The African Problem. Rev. R. J. Kellogg.
- " " New Mexico Mission. Annual Meeting.
- " " Central China Mission. Annual Meeting.
- " " A Japanese School.
- Nov. 1. New Mexico Mission. (Annual Meeting.) Rev. Thomas Harwood.

- Nov. 1. Letter from Japan. Rev. T. H. Worley.
- " 8. From Yokohama to Shanghai. Rev. T. H. Worley.
- " 15. Report of General Missionary Committee Meeting.
- " 29. Our Indians. (Ed.)
- " " The Germany and Switzerland Mission: Obstacles to Progress. Rev. J. Krebhiel.
- " " Our New York Letter. (The General Committee.) Lux.
- Dec. 6. Our Foreign Missions. Rev. Daniel Curry, D.D.
- " " Dr. Blyden on Liberia. (Editorial Note.)
- " 13. A Forward Step in Indian Affairs. (Ed.)
- " " Illiteracy in the United States. (Editorial Note.)
- " " Progress in Japan. (Editorial Note.)
- " 20. Our Work in the South. J. C. Hartzell, D.D.
- METHODIST ADVOCATE.
- Sept. 6. Our Work among the Whites in the South. I. (Dr. Stevenson in *Christian Advocate*.)
- " " Our Work among the Whites in the South. II. (Dr. Stevenson in *Christian Advocate*.)
- " " Dr. Stevenson Indorsed. (Ed.)
- Nov. 22. Missionary Concerts. (Ed.)
- Dec. 13. Our White Work in Georgia and Alabama. (Ed.)
- " 20. Shall We Go or Stay? (Ed.)
- " " Dr. Fowler's Visit to the South. (Ed.)
- SOUTH-WESTERN CHRISTIAN ADVOCATE.
- Sept. 21. Our Letters from China. C. M. C.
- " 28. New Orleans University. (Ed.)
- Oct. 5. Methodism Before an Italian Court. The Crow Indians of Southern Montana. Rev. T. D. Lewis, Missionary.
- Nov. 23. Dr. Blyden's Influence. (Selected.)
- Dec. 7. Address of the General Missionary Committee.
- " 14. Mission Facts.
- " 28. Our Word in the South. J. C. Hartzell, D.D.
- CALIFORNIA CHRISTIAN ADVOCATE.
- Sept. 6. Report of Committee on State of Affairs in Montana Mission.
- " 13. Paganism in India. Rev. E. R. Willis.
- " " William Taylor *versus* the Bishops. J. M. Reid, D.D.
- " 18. Letter from Yokohama, Japan. R. S. Maclay, D.D.
- Nov. 29. Report of General Missionary Committee Meeting.
- " " Dedication of a Chinese Church.
- Dec. 6. Letter from China. Rev. T. H. Worley.
- " " Japan Mission. Nagasaki District. Rev. C. S. Long.
- " 13. Sunrise Sketches. Rev. W. C. Kitchin.
- " " German and Scandinavian Missions in California. (Ed. note.)
- " 27. Our Work in the South. J. C. Hartzell, D.D.

MISSION ROOM NOTES.

(Christian Advocate, Sept.-Dec., 1882.)

MONTANA, Sept. 7. FOOCOW, Sept. 14, Oct. 5. INDIA, Sept. 14, Dec. 7. ITALY, Sept. 14. JAPAN, Oct. 5, 12, Nov. 9, 30. SCANDINAVIAN DOMESTIC, Oct. 5. SOUTH AMERICA, Oct. 5. ARIZONA, Oct. 12. CHINESE DOMESTIC, Oct. 12. BULGARIA, Oct. 12. MEXICO, Oct. 12, Nov. 9. AFRICA, Oct. 26. CENTRAL CHINA, Nov. 2, 9, Dec. 14. GERMANY AND SWITZERLAND, Nov. 16. WEST CHINA, Dec. 14. THE SOUTHERN WORK, Dec. 21. MISSIONARY COLLECTIONS, HELPS, ETC., Oct. 5, Nov. 2, 30. TRIBUTE TO REV. DAVID TERRY, Nov. 30.

MISSIONARY CONCERT PROGRAMMES FOR 1882.

(See Christian Advocate.)

Italy.....	Jan. 12.	Our Chinese Domestic Missions.....	Aug. 17.
Bulgaria.....	Feb. 9.	Our Scandinavian Domestic Missions.....	Sept. 21.
An Easter Service for Missions.....	Mar. 16.	The Africa Mission.....	Oct. 19.
Mormonism.—Our Utah Mission.....	April 13.	The Germany and Switzerland Mis-	
Our South America Missions.....	May 18.	sion.....	Nov. 23.
The North India Mission.....	June 15.	Prayer for Missions, Our Missions in	
The South India Mission.....	July 20.	the West and South.....	Dec. 14.

Historical Sketches of Our Missions. Some of these sketches have appeared in different numbers of the MANUAL. The remainder in completion of the series, together with those already published, are soon to be issued in pamphlet form at a very low price.

The Monthly Missionary's Letter. The Missionary Secretaries now furnish monthly to each Sunday-school organized as a Missionary Society an autograph letter from some one of our missionaries relating to his particular field, and addressed to the children. It is only necessary for the superintendent to make application to the Mission Rooms giving his address, and his name will be put on the list.

Map of the World. The Map of the World, representing in colors the prevalence of different religions, and also the chief stations of various missionary societies, which was published in the MANUAL for July, 1882, is now furnished gratuitously, with accompanying statistics, to all superintendents of Sunday-schools which are organized as missionary societies according to the Discipline. It is expected that the maps will be used by enlargement for illustration in the school. Each superintendent who wishes one of these maps should apply to the Secretaries at the Mission Rooms, 805 Broadway, New York.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

The anniversary of the Sunday-School Union was held in the First Methodist Episcopal Church, New Haven, Conn., December 9-11, in connection with the anniversary of the Tract Society.

Bishop Harris was present, and presided at all the meetings.

On Saturday evening the opening meeting was held. After singing, and prayer by the Rev. B. M. Adams, Bishop Harris made a few introductory remarks explanatory of the objects of the meeting, and introduced as the first speaker Dr. Vincent.

He held that no one department of Church work is to be exalted above another. He placed the home first; the pulpit next; the pastor next; and in the fourth place the Sunday-school. Alongside all these he would place the press and the secular schools. It is the duty of the minister of the Gospel to give attention to these six departments. Every minister and every layman should feel toward all the departments of the Church a deep interest. The speaker showed the connection between the Sunday-School Union and the Tract Society, Church Extension, Missionary Society, and other benevolent organizations of the Church.

The Rev. C. C. M'Cabe, D.D., of the Church Extension Society, was the next speaker.

He proposed to show the relation between Church extension and Sunday-school work. The Sunday-school army is so large that if it could march in review before us winter would pass, the spring would come, and the harvests be gathered before the rear guard would go by. On these scholars rests the future of our country. We should train them to give and train them to work. Then before the last of these children pass away the whole earth will be hearing the story of salvation.

We ought to train them to sing the old hymns of the Church. Get a few of the old battle-hymns lodged in their hearts and we should have good singing in the Church. Our singing is not so good now as formerly. We ought to have good congregational singing, and we never shall have it until the children are taught to sing these grand old hymns. Under that kind of singing people will be brought to Christ.

They ought to learn more Scripture. Teachers, as a general thing, are

not adepts in this. Many children cannot repeat a passage of Scripture. They do not study the Bible itself. We ought to put the very word of God into the hearts of the children. We do not teach the Bible enough in our families. It ought to be taught in the morning and in the evening.

We must acknowledge that, somehow or other, the Sunday-school does not furnish the recruits it ought to the Church. If taught the Bible more would be converted. Teachers ought to insist on the necessity of conversion.

The speaker further said that it was one of his delights to plant Sunday-schools on the frontier. In 1881 his society built more than four hundred churches, and in every one there is a Sunday-school. No matter how small or how wicked a town is we can always get up a Sunday-school.

He gave several interesting illustrations of Sunday-schools organized under untoward circumstances, and delighted the audience by singing a few sacred songs.

On Sunday, the 10th, the pulpits of the various Methodist Episcopal Churches in New Haven were supplied by the visiting brethren.

In the afternoon the anniversary addresses were delivered in the First Church. Dr. Freeman was the first speaker.

The Sunday-School Union of the Methodist Episcopal Church, whose anniversary we celebrate, has connected with it over twenty thousand schools, nearly a quarter of a million of teachers, and more than a million and a half of scholars. These scholars vary in age from infancy to advanced years. The number of adults who are coming into our Sunday-schools is increasing every year, yet the great majority of the scholars are children and youth. They are in the formative state of their experience, and it is the great business of this Sunday-School Union to help form their moral and religious character. Our work is done under the several departments of benevolence, of publication, of instruction, but all tend toward one end—the building up of moral and religious character.

The speaker referred to some of the elements of success in this great work, and developed the thought that pre-eminent among them all is a holy life. He discussed the mutual relation between life and work, showing that in morals and religion public opinion demands a greater consistency between theory and practice than in any other department of life. He illustrated by a number of instances the superior power of a godly life accompanying the spoken word. Sometimes plain and common people are thus made instruments of great usefulness.

The Rev. C. E. Mandeville, D.D., Presiding Elder of the Rockford District, Rock River Conference, was the next speaker. He stated that he had been summoned from the West by a telegram to attend the funeral of his father, and

had not expected to participate in the anniversary services. He said :

I remember reading some years ago something like this from a statesman's lips: "What you would want to have appear in the nation of the future you must put into the youth of to-day." It was a remark that impressed me deeply, and it applies as well to the Church as to the State. Now, as you look out upon the future of the Church, what kind of a Church would you desire to see? An ideal Church comes up before you. I suppose you all agree with me in this, that the future Methodist Church should be a Church of broader conceptions concerning the work that God has put in our care. We are looking for such a Church. The time is to come when not only the leaders in the ministry and the progressive men and women of the Church shall fully comprehend the great work that we have to do, but when all the Church shall comprehend it, the old and young together; when we shall look a little beyond the limits of our own society, or of the district, or of the conference, or of the group of conferences in this country, and get that altitude where we can look out upon the broad field which is the world.

The key-note was struck by the founder of Methodism when he said, "The world is my parish." I am proud of the fact that I have a place in a Church which stretches out its long arm to the uttermost ends of the world, and the hand of that arm, with its five fingers radiating in all directions, is being felt among all the nations of the world: our Missionary Society to send the Gospel to the destitute; our Tract cause to give religious literature unto them who are in need; our Sunday-School Union to organize and sustain schools in the various parts of the country; with our Church Extension Society to build churches in the South and on the frontier and in other parts of the country; with the Freedmen's Aid Cause to educate the poor and the fallen of the South. And I am looking for the time to come when all the membership of the Church will examine the work of these organizations, will learn what we are doing, and will catch an inspiration that will lead them out to heroic effort. Now, if you wish to see such a condition of things in the Church of the future, put it into the minds of the children of to-day.

Another thing which seems to me desirable in the Church of the future is an increased liberality in the membership. God has poured a great amount of wealth into the lap of Methodism. Although the aggregate amounts that the Methodist Church contributes to these enterprises is by no means small, yet when I come to divide these sums among our vast constituency it is lamentably small. I am not here to-day to rail against our beloved Zion for its penuriousness, and yet it does seem to me that if the membership of the Church could fully comprehend the vast, grand work that we have on hand, where they give to-day a dollar they would give by tens and hundreds and thousands. We are hoping for the time to come when all the members of the Church of Christ shall contribute of their means as God has blessed them. Now, if you desire to see that day,

instill into the minds of the children the spirit of liberality. Try to teach them that there is something grander and better than the bestowment of their little funds upon themselves for personal gratification. I look for the time to come when every child in all our Sunday-schools shall give something to these various benevolent causes, and thus there will be a tendency to a growth in liberality in the Church.

Another thing we would desire to see in the Church of the future is an experimental knowledge of God's word. There is a vast difference between teaching secular knowledge and religious knowledge. We teach in the various sciences, and we care little whether the pupil believes the thought taught, and there goes with it no moral obligation. It is not so in religious instruction, for, from what we teach, the children must get their religious truth, and there goes with it moral force and obligation. How sad a thing it is that so many of our children do not graduate from the school into the Church, but go from the school into the world, and are forever lost to the Church! It seems to me that if we had holy, devoted, consecrated teachers, who would some way or other feel a responsibility for the religious life and character of their pupils, we might save hundreds and thousands of these boys and girls.

Another thought. I would desire the Church of the future to be a Church where on every Sabbath the children would attend, not only the Sabbath-school, but the preaching service. I have always pleaded for this. I never felt content in the pastorate if the children stayed at home when the parents were at the church. It is too commonly the case that the impression prevails that the Sunday-school is the children's service; that if they go to the school that is all that is required. The church service is for parents and children. And in order that we may bring the children to an experimental knowledge of God's word, we must see to it that they are brought to the house of God to listen to him who preaches that Word.

The Rev. Dr. D. H. Wheeler, of Brooklyn, New York, was introduced by Bishop Harris, and said:

I concur very heartily in all that my brethren have said in regard to Sunday-school work. I wish to notice some objections that are made to what is called the modern system, sometimes spoken of in our own Church as the "Berean System." I understand it to be, in substance, an effort to find out what the Bible teaches, an effort to go directly to the text, or, more properly, to the chapters of the books of the Bible, to study them connectedly, and to extract from them the thought, the ideas, the instruction which they contain. On the other hand, the criticisms at this point blame us for not teaching enough texts to the children, (abandoning more or less the memoriter system,) for attempting to do so much that at last we accomplish little or nothing. Amazing instances are reported in which children are catechised in regard to given matters of Christian knowledge, and most astonishing ignorance is developed. And when I hear stories

of this kind I sometimes wish that the adult people could be put through the same sort of a catechism. It seems to me that the amount of things that we don't know is astonishing. I don't think that this is a very fair test with regard to Sunday-school instruction. The old memoriter system, a system of learning texts, while it has its value, has also its disadvantages. As a general thing it is, perhaps, wiser to follow the course of secular instruction so far as it applies, and in that the memoriter system has largely disappeared. I suppose there are old men living who think boys are not being properly taught in these days because they do not learn all the rules of the Latin grammar and exceptions. But, unfortunately, that was about all these reverend brethren got out of the Latin. The great important thing in teaching the Bible is to find out what is in the Bible; and the great defect is, that the Christian Church does not know what is in the Bible. We want a Christian Church which shall know from the beginnings of its life what is the Bible teaching with regard to human life and human duty, with regard to God, to the system of salvation and the life to come. And we must study this matter in a much larger, much more comprehensive, way than we used to do.

I have a friend who, I think, is a model father. He has two bright, little girls of four and six years of age. These little girls entertained me very much by repeating to me Bible stories which their father had taught them. The father had gotten the little ones about him and related a Bible story to them, so that they got hold of the ideas, and then the little ones had been taught to rehearse in their prattle these stories. I am sure that these children, who had so translated the Bible into their English, had gotten more of Christian truth than could be learned by memoriter study. I don't mean to say that the memoriter system ought to be abandoned, but I do think there is a better way, a system under which we can get the whole instead of fragments of truth.

And now with regard to the general methods. There are always in the Church those who inevitably take opposite views of things. There is a Christian pessimist who thinks every thing is now for the worst. And there is the optimist who thinks every thing is for the best in the Church and for the world. Now, I do not think that every thing is for the best or for the worst. But I believe that every thing is going better on this line of Sabbath-school instruction, and we scarcely comprehend how vast the attempt we have undertaken. I have wondered, for example, whether the Sunday-school would not eventually adopt, substantially, the secular system of instruction; that is to say, instead of having a Sunday-school gathered under forty or fifty or sixty teachers on the benches of the same room, we should not put them in separate rooms, and under the guidance of a better class of teachers. It is difficult to get even moderately good instructors. This difficulty we are not likely to overcome from our present system of instruction. It is worth thinking of, at least, whether we shall not have classes of thirty or forty gathered in rooms; whether the infant-class system is not the system to be extended to all the school. Another

suggestion : whether it will not be found that the really progressive movement is upward from the infant-class to the top of the church? I observe with great pleasure that there is an increase of adult classes, and here and there pastors are taking pains to form the whole church into adult classes. Then, if we have the general idea that the whole church is to study the Scriptures, we shall put along with that the idea that the whole business of the Sabbath-school cannot be attempted in the afternoon, and then we shall relegate it, in part, to the week-days. With a system essentially of this kind, carefully worked, we shall gradually come into possession in every church of a better and more efficient class of teachers. All complaints that I hear with regard to the inefficiency of the Sunday-school seem to me to hover about this, that there is a lack of the best kind of teachers, of superintendents even, but mainly of the right kind of teachers. Cannot we relieve ourselves at this point by enlarging the classes as I suggest?

Then there is much complaint with regard to the small results religiously from the Sunday-school. I think this complaint is altogether false. It is perfectly true that not so many children are converted as should be. Probably those who make these statements intend that, and that only. But it usually carries with it another impression : that the Sunday-school is peculiarly deficient at this point ; whereas, the fact is that the Sunday-school is peculiarly efficient at this point. If you will take up the statistics of the Sunday-schools you will find that the number of conversions in the Sunday-school is relatively large. A year ago this month I undertook, as an editor, to tabulate from week to week the conversions occurring in revivals in the Methodist Episcopal Church. I carried on this work until the first of April. During all this time I was able to ascertain that about fifty thousand persons were reported to have been converted in Methodist revivals ; and of these fifty thousand a large proportion were from the Sunday-schools. The conversions in the Sunday-schools are not less during the year than seventy or eighty thousand. In other words, it is probable, from the statistical facts which I have been able to gather, that there are three conversions in the Sunday-school to one that occurs elsewhere through any other agency of our Church, and that, when we examine all the agencies, the results from the Sabbath-schools are fully one half.

All Sunday-school work ought to look to the conversion of the children. The time will come when the recruitment of the Church should mainly come from this source. To build up a class of schools where men study the Bible purely as an intellectual matter would be purely a mistake. There should be combined a study which tends to Christian character.

Another word : In the whole system of Christian instruction we ought to bear, it seems to me, constantly in mind the teaching power of character. I agree very heartily in the suggestions made by those who have preceded me at this point. I clinch this by an anecdote of President Garfield. He was, on a certain occasion, talking about the advantages which modern colleges have over older ones. He said, in substance, "If

I were a boy again I should like, of course, to have all these additional aids, all these facilities brought out since I was a boy. I should like to go to the best equipped college in the land. But I should like to have something else than the equipment of the college, and if I could not have any thing else I should think it a great equipment if Mark Hopkins could sit on one end of the bench and I on the other." Now, if pastors will take a great deal of pains to select those whose characters have a teaching power, and those who have thought, felt, and studied, and have experience enough, so that their moral character shall move men, all will be well.

On Monday afternoon an address was delivered by the Rev. W. F. Mallalieu, D.D., Presiding Elder of the Boston district, New England Conference. His subject was "The Methodist Episcopal pastor in his Sunday-school."

The thing that is unexpected is the thing that happens. All the past, from Eden to the present hour, illustrates this proposition.

We are now living in an age of great surprises—scientific, social, financial, political, religious. The two greatest and most surprising developments of modern times are the Missionary movement for the evangelization of the world, and the Sunday-school movement for the edification of the Church, using the term "edification" in its broadest and most comprehensive sense.

But great and surprising as is the missionary movement, the Sunday-school movement is still greater and more surprising, for the Sunday-school movement touches all lands; it thrives in Protestant and Papal countries, and takes firm root in the lands of heathenism. It specially concerns itself with the youth of Christendom, and the youth of Christendom to-day will control the whole world to-morrow.

It is not strange that to Methodism should belong the honor of originating the Sunday-school movement; and, more than this, we have the still further honor of producing the best and most varied and abundant Sunday-school literature; and with equal truth it may be said that we have not only originated the movement, but we have kept our place at the head of the column.

1. The first thing for a Methodist Episcopal pastor to do in his Sunday-school is to recognize these facts, and let them impress and inspire him until he shall feel that he is a vital part of the greatest religious movement of modern times.

2. He must qualify himself to be an intelligent leader of his Sunday-school. With abundant time at the command of every industrious, one-purposed man, and with the greatest luxury of facilities to secure the very best preparation for the discharge of every duty connected with the school, the most ordinary man may justly aspire to the leadership of his school.

3. He must see to it that the children and youth of his Sunday-school are thoroughly trained in the doctrines of the Methodist Episcopal Church.

First of all, he must know and hold them himself. These modern views of inspiration, which make the Gospels of no more authority than the contemporaneous writings of Greek and Roman authors; belief in a post-mortem probation, which no Calvinist can believe in and no real Methodist has any need of; the meager views of the atonement, which makes it nothing more than a good moral example, are not and never were the doctrines of Methodism. Heaven and hell, judgment and the resurrection, are realities in the creed of every genuine minister of the Methodist Church. It must be understood that the theology of Methodism constitutes a philosophy of the plan of salvation which commends itself to the intelligent common sense of thinking men. It is a theology to be held without mental reservation and taught with perfect confidence of its truth.

4. He must keep his heart in closest sympathy with the young people of his Sunday-school.

5. He must make special, persistent, loving, believing effort to lead all the unconverted, and especially the unconverted of his Sunday-school, to Christ. He should never forget that the Methodist Church teaches and encourages a type of religious experiences peculiarly attractive and adapted to the young; a type of experience which is eminently social, joyous, and positive—something that every soul must desire when it is fairly presented by precept and example.

6. Finally, he must remember that the future of our country, of our Church, and of our common Christianity must depend somewhat upon his work in his Sunday-school; and this is true not only of the pastor who toils in the city appointments, where multitudes of children and youth are gathered, but as well of the humblest pastor, of whose zeal and fidelity God only knows, who labors in the most sterile fields with only a score of rural children. With these thoughts to guide and inspire, and with well-directed efforts, crowned with the divine blessing, the most glorious results will be realized.

At the close of Dr. Mallalieu's address there was a general discussion of the subject by the meeting, after which the anniversary exercises were concluded.

REPORT OF GERMAN SUNDAY-SCHOOL EDITOR.

The following is the annual report of our German Sunday-school work, which was presented to the Board at its December meeting:

German Methodism numbers, Germany included, 1,172 Sunday-schools, 61,781 scholars, and 10,049 officers and teachers, which is a handsome increase over last year.

The Lord has blessed and prospered us in every respect. Conversions have been numerous, teachers, officers, and pastors working in unison for this great end; the instruction is more thorough than ever; the provis-

ions of our Discipline are invariably carried out; during revival services our altars are thronged with our children, and the German schools exercise a great influence over the outside German public, especially as regards temperance.

Our Western Book Agents were enabled to greatly enlarge and beautify our German Lesson Leaves, (*Bibelforscher*,) introducing not only illustrations and other helps for study, but also abstracts from our Church Catechism for recitation by the whole school, or by classes. These exercises are not intended as a substitute for regular catechetical instruction by the pastor; but this constant drill is an additional aid, while by its means such of our scholars who are not catechumenists become acquainted with our catechism.

Since July 1, 1882, we have been publishing a weekly edition of the "Sunday-School Bell," instead of semi-monthly as heretofore, and have thus far succeeded admirably well in our new enterprise.

Fifteen large and enthusiastic German Sunday-school conventions and institutes were held during the year 1882, ten of which were conducted by the undersigned. These meetings were strictly denominational and devotional, and have proved a great blessing not only to German Sunday-school workers, but to German Methodism in general. The experiment of conducting a Sunday-school Institute at one of our colleges (Berea) between school-terms, with students and professors, has been crowned with signal success, and this experiment we intend repeating in the future, so that our young men preparing for the ministry, or for other professions, go into the field better acquainted with the true Sunday-school idea and tried methods.

Reviewing the year, we praise God for his rich blessings, and have good reasons to believe that, with his help, our German Sunday-school work will be even more successful in the future than in the past.

Respectfully submitted,

HENRY LIEBHART.

Dr. Liebhart has also prepared for our use the following interesting account of the Sunday-school Conventions held by our German brethren:

GERMAN SUNDAY-SCHOOL CONVENTIONS.

BY H. LIEBHART, D.D.

The "Christian Apologist" of Nov. 22, 1869, contains the announcement that in the following spring a Sunday-school Convention, representing the Cincinnati district of the Central German Conference, would convene at Covington, Ky.

This is the original Sunday-school Convention among the German Methodists, and in all probability the first among the German denominations on this or the other side of the ocean, not as an addenda of some other meeting, but solely called in the interests of Sunday-schools. Hitherto

Sunday-school questions had been discussed at the German District Meetings, but the above-mentioned call is doubtless the origin of the German Sunday-school Conventions as distinct assemblies, where only Sunday-school topics were introduced, and Sunday-school workers of both sexes, of the laity as well as of the ministry, participated.

Since that time Sunday-school conferences have been regarded as an established institution of German Methodism. In some parts of the country they are held annually in every presiding elder's district; others call such a meeting whenever deemed necessary. The prevailing method, however, is that two or three districts unite at regular intervals of from two to three years in a great Sunday-school convention, which from its largeness and consequent publicity, exerts a mighty influence not only on the workers present, but also on the community at large,

These meetings, to which the Sunday-school workers flock from distances of hundreds of miles, have generally met with great success, both religiously and intellectually, and are distinguished for the following characteristics:

1. *They are strictly denominational.* These workers, although neither bigoted nor narrow-minded, have no money, time, or inclination to listen at Union conventions to all kinds of denominational methods and ideas. Aware that they must husband their means, and looking upon their Sunday-schools as an organic part of their Church, they conduct *Methodist* Sunday-school conventions, at which, though every Christian worker is cordially invited to take an active part in the deliberations—the Methodist doctrine, rule, and method are adopted as their basis.

Frequently the discussion turns into an open confessionary on questions similar to these: How many Methodist books are contained in the libraries of the schools represented in the convention? How many schools have taken the collection for our Sunday-School Union, and what is the aggregate sum collected? How many schools are organized into missionary societies? Does any school use any literature other than that published by our book-room? What is your subscription for the "Sunday-School Bell? How many conversions, and what may be the reason if no conversion has taken place, etc., etc.?

2. *The Conventions are held only for thorough work.* Daintily written essays fraught with *eau de cologne*, decorated with delicately-shaded ribbons, and delivered with a great deal of *eclat*, are entirely out of question, and whoever admires such pretty scenes, of which some people exclaim, What an elegant composition!—should never drop into such an assembly. There isn't room for these sensual pleasures, and they must be dispensed with, as also other unnecessaries, as the newest inventions, a startling discovery, which mostly turns out to be nothing but a notion.

Having sacrificed something to attend a meeting, these "earnest" workers are unwilling to bother with fancy articles, or discuss doubtful experiments. They must deal with essentials only, and some discoverers, who are forever exhibiting new and superior but impracticable devices and

methods, would, perhaps, call such an assembly old fogyism, where the old questions of conversion, real Bible-teaching, education of the heart, leading the child to Christ, the efficacy of prayer, the importance of discipline and disciplinary regulations of our Church are again and again brought forth and enlarged upon, while, on the other hand, all that is really valuable of innovations receives careful attention, and the topics frequently comprise the whole range of Christian education.

3. *These laborers come together for mutual aid and encouragement.* One hears, therefore, not so much how high every hill in Palestine is, where and how the Egyptian kings were buried, or how many shekels make a dollar, as the voice of prayer, words of cheering, and the song of devotion. The daily sessions are begun with well-attended prayer-meetings; the programme is well provided with songs, and frequently a discussion ends with the motion to pray on the subject, and the last meeting always culminates in an old-fashioned, glorious love-feast. Having experienced discouragements and hinderances of all kinds during the year, the Sunday-school workers of German Methodism exclude at these sessions all sharp criticism, and utilize the occasion to be baptized with the Holy Spirit, mutually edify, comfort, and strengthen each other, and invariably return to their respective posts rejoicing.

THE REV. J. B. FORD.

After doing faithful and effective work for our Union in the South for six years, the Rev. J. B. Ford has resigned his agency to return to the pastoral work. The Board of Managers, at its October meeting, in accepting his resignation directed the following minute to be entered on its journal:

Whereas, The Rev. J. B. Ford, who has for the last six years been our special agent for the South, has resigned his agency, and has re-entered the pastoral work; therefore,

Resolved, 1. That we recognize the zeal and efficiency in his work which Brother Ford has manifested during his term of service, in traveling thousands of miles, in preaching and lecturing on his special work, and in awakening an interest in the Sunday-school cause throughout his field.

Resolved, 2. That our best wishes for prosperity and success accompany Brother Ford to his new sphere of labor.

The Board appointed the Rev. A. H. Gillett, our agent in the North-west, to the place vacated by the resignation of Brother Ford, combining the two fields under the designation of "The Department of the West and South."

TRACT SOCIETY.

THE anniversary of the Tract Society was held in connection with that of the Sunday-School Union in the First Methodist Episcopal Church in New Haven, Conn., December 9-11, Bishop Harris presiding.

The anniversary addresses were delivered on Sunday evening, December 10. After devotional exercises, led by the Rev. D. A. Goodsell, D.D., the Bishop introduced Dr. Vincent, who said :

The work of tract distribution is a very small work. It has no high place of honor in the Church. It has much less honor in the world. To be the writer of tracts, or the distributor of tracts, is not to be very much, as men measure greatness of work in reference to men or enterprises in this world. You may take the most extensive Tract Society in the land, and when people think about it and its work, and then think about the gigantic railroad interests of the country, and of the men who handle them, our poor tract work dwindles into insignificance. When I talk about tract work, and then think about the press and these great daily papers that go out every twenty-four hours, filled with the discussions of the great living questions of the day, with cable-news from beyond the seas, with items of information from every part of this wide continent, with elaborate papers full of philosophy, full of human wit, full of powerful writing by the masters of literature who wield the pen of to-day, our tract work, with its little stories about men who were good, reasons why people ought to be good—alas for our tract work, when thus compared with the press! and when I pass under the shadow of this magnificent university, and think of the other universities of the land, and the great educational institutions all over our land, the men who hold them, the men who develop them, the men who, by their large financial resources, sustain them, our poor little tract work excites the smile that is not the smile of contempt, because of the second thought that comes, and which reconciles us to the littleness in the seeming, because of the largeness of the reality of the present and of the outcome of the future.

When we consider the men and women who are especially interested in the distribution of tracts, the lowly people, the plain people whose work in larger spheres is over, and who can do little and so they do this, the work seems again a small work. And when we consider the amazing infelicities and the violations of good taste and good sense by very well-meaning

people in the distribution of tracts, the work again becomes "small work," excites a smile of pity. Small work, small tract, small men, small collections! This is one of the tracts, [showing one,] and this is another, this another, and this another. And these little things are scarcely worth the printing, you may say. You smile at the littleness; but I will put them on the big book, [laying the pile of tracts on the pulpit Bible,] because they get whatever they have of worth out of the big book.

They are small things, to be sure, but then they are only like small things that politicians, who are intent on some magnificent triumph in the arena of politics, devise, and by the million copies scatter over the land in the interest of this party or that. They are only like the little things that business men devise who, having a good thing to sell, want in the shortest terms possible to tell how valuable the thing is, and how small the cost, and how important it is that every body should know about it, and every body should own it. A small thing, I know it is; but when I look at the men who study the stars, and point out into the spaces, and look through telescopes night after night, and think and plan and estimate; when I think of the men who go down into the deep earth, stratum below stratum, and tell the old story of the long, long ago, and dream dreams of the things that were, and almost prophesy of the things that are to be, I find these magnificently great and dignified enterprises put into scientific primers, and in compact shape, that people may think, and that they may revel in the glories of larger work.

It is a small thing we do. Other people do small things. Sometimes small things mean large things when seen by that other Eye that looks beyond the surface. Small things that we do in connection with our tract work grow large when we remember the themes that we discuss. Eye these tracts a moment! Here is a little tid-bit of knowledge—eight pages! "Our Father who art in heaven, hallowed be thy name." Do you know that prayer? It is a small prayer—a little thing! Two pages folded! "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Two pages and a half, folded! But what consolations have come to aching hearts in their extremity through these words! And if one who might not, or could not, consult the great Book would take that little bit of a thing, and hold it, and glance at it, and read it, and be inclined to think of Him who is "our Father," "the Lord our Shepherd," it is no little ministry that one fulfills in placing the possibilities of such inspiration within the grasp of the busy man. The "Beatitudes!" the "Ten Commandments!" [showing some small tracts and reading their titles,] "What noted men have said concerning the word of God"—a tract book concerning the "self-education of young men," that every pastor might profitably present to all the young men of his congregation. And the insignificant tract, that costs perhaps a penny, that contains an incident about which a minister said to me, "It has more power in it than any grand composition I have ever seen in the same compass." It is a little thing, but when a Christian lady

of Philadelphia, opening the trunk of her boy, a student at Princeton College, who had been buried the day before, took out his clothes, and, searching his books, she read—

“ I take God the Father to be my God ;
 I take God the Son to be my Saviour ;
 I take God the Holy Ghost to be my sanctifier ;
 I take the word of God to be my rule, and
 I take the people of God to be my people ;
 I likewise dedicate myself wholly to the Lord ;
 And I do this deliberately, sincerely, freely, and forever,”

it was like a message out of “the everlasting” from her darling. Now, when the Church places ten thousand copies of that, for example, in the hand of every student in her institutions at a given time, and these ten thousand read those lines, it may be a very little thing, but it is no little thing as judged by the standards above.

The fact is, my friends, that in the subject-matter which we publish on little bits of paper, and scatter through the humble ministries of honest souls, the themes give dignity and glory and power to the work in which we are engaged and the society under whose auspices the work is performed.

Now, it is not my work to take much of your time in the discussion of any question connected with the Tract Society. I have invited a worthy brother minister from Philadelphia, who will present to you certain aspects of this question. It is mine simply to say this: that the work in which this society is engaged is not a small work, and that it is a large work; and that, therefore, it demands a larger measure of sympathy from our ministers and people than it has received, and larger contributions for its support.

I may say, in conclusion, that we need in our tract work to give practically to it that which we theoretically recognize—personal effort. It was pleasing to me to notice that in all the discussions of the afternoon the central idea seemed to be the importance of personal character and personal effort. Tracts distributed acquire their largest influence from the heart back of the hand that distributes them, just as Sunday-school teaching depends more upon the character of the teacher than upon any thing else. And, when we remember that in practical work in the distribution of tracts we must bring to this service hearts consecrated to Christ, that thus we shall be accompanied by energies that go to hearts in whose behalf we labor with ten-fold power, it is not so much the words that are said as the character out of which the words spring.

I am thinking to-night of an old man in one of our cities, who is nearly eighty years of age, poor as the world calls poor, feeble as to his physical state, disqualified from all arduous service in worldly business; he spends his entire income, which is very small, in the wise and devout distribution of religious tracts. The old gentleman—he is an elegant old gentleman, of the old school—fervent, faithful man of God, takes up the morning paper every morning, looks at the list of deaths, picks out a tract from this

little package, and sends to a man whose son Willie died yesterday. He picks out another tract from another parcel, and sends to a family from whom the head has been taken. And, consulting as best he can the circumstances of the person, he makes wise selection of a tract needed, and sends at once by post. He has been remarkably successful among Roman Catholics. He has received delightful letters from Romish priests who have had their eyes opened to some phases of the Protestant faith which they never detected before. And his communications to our society month after month are full of inspiration and refreshing; and, as a society, we make him a monthly grant that he may increase his labors, and have larger resources with which to exercise his faith and love.

How many men and women there are in the Church who, by some such wisdom of method, might increase their usefulness, and do a world of good to those who are in need. You see how much there is in this work of the society! Let me commend it to you, that you may think about it, and see its largeness, and pray for it, and get in sympathy with its aims, contribute to it, and thus increase its efficiency.

The next speaker was the Rev. J. H. Hargis, of the Philadelphia Conference, who spoke as follows:

The first plea that I make for the importance of this Society, and for its agency in carrying on the work already presented, is, that while it serves all the other societies of the Methodist Episcopal Church, it is itself directly served by not one of them, except it be the Education Society. How large a contribution tracts are to the work connected with the Sunday-School Union! They pioneer organized missionary effort! They precede the Church planted in the wilderness as they are distributed from the saddle-bags of "the man on horseback" who goes beyond the lines of well-organized communities. How they help on the work among the freedmen in the South!

I would speak also of the relation of this work to the older and well-organized churches. In passing I desire to remind you that tract distributors were not always small men. John Wesley would meet the rough, intoxicated one in Moorfields by passing into his hand the "Word to the Drunkard," and in his journeys he scattered every-where the wisest transcripts from the Word of Life. He was the first man, in the English tongue, to write for the people, an author of a hundred volumes, not only upon religion and poetry and music and politics and medicine, but almost every conceivable thing that falls from a highly-organized, many-sided, nature. At the same time he appealed to the common sense, and expressed himself in the utterance of great truths in the every-day language of the people, and so was the first to come down from off the stilts of learning, and walk with flat-footedness side by side with the every-day people in the every-day work of this work-day world, and to seek to have instilled into them the same truths that had been blessed to his own soul.

The great need in our church to-day is, an increase in the local churches of a demand for effective local church work. I know more than one presiding elder who is beginning to see the propriety of taking information from the quarterly MANUAL, and placing it in the hands of every official member of the Quarterly Conference. He sees the relation of this kind of information to an interest in the general benevolences of the Church. He expects increased interest will give increased collections. We know that, when we put this information into the hands of a member of the Methodist Episcopal Church, we make a bigger man of him. We develop a larger type of men and women through the information given in this way. This tract work is not little work.

I hold that what we need in tract distribution is not more tracts in connection with the general features of the Church, but tracts in connection with the reaching out for those who sorrow, or it may be for those in out-breaking sin, to give them a new lease of life. As a Church organization we are divided and subdivided, and over these subdivisions one is appointed whose duty it is to see every member of his circle every week, and to ask: "How does your soul prosper?" But suppose the soul does not prosper? It must be that he meet the case with the results of matured wisdom, and who can meet it in any better way than by placing in the hands of the person a tract that voices the soul's sorrow and aspirations? Then again, this agency ought to be used in religious inquiry-meetings, and every Church should have as many inquiry-meetings as class-meetings. These meetings are and ought to be powers of godliness. But at once after the experience is told, it needs to be supplemented; and there should be put into the hands of the members brought into this circle some result of experience that is far-reaching; and so the demand is created for the distribution of tracts on the part of every member.

I am so convinced of a need of reviving the older church organizations through this means, and I am so thoroughly convinced that this revival can be brought about in this way, that I would have it sounded out that the revival must begin with the people or Church, and thence go to those with whom they are related, by the net-work of social agencies. But then, the "children of this world are wiser in their generation than the children of light." Politicians and statesmen make large use of tracts in these times, as politicians did centuries ago. I need not remind you of the fact that John Milton's tracts were the chief influences that led to the overthrow of Charles the First, and to the Protectorate under Cromwell. The "Declaration of Independence" in our own land, was a political tract. Abraham Lincoln's Proclamation of Emancipation, was only a tract. He was lawyer enough to see that, viewed as a legal document, it could have no more force than the "Pope's bull against the comet." It was an appeal to the moral sense of the whole people. It was an appeal to the higher law. It was a political tract.

I have reverently taken the Lord Jesus as the first great tract distributor. When we think of the way that he worked by the wayside, revealing to

the people by familiar objects that about which they knew nothing, we have presented to us not only the manner of distribution, but what was distributed. I can prove from Scripture that the Lord Jesus left us to infer that any body with sense enough to take shelter from the sun or to go in out of the rain has the moral sense to become a Christian. He said: Look southward. You see a cloud arise, and you say there will be heat. You look eastward, and the signs indicate rain. Why do ye not discern the signs of the times? His method was an appeal to the common moral sense of the people. He appealed to it in such a way that his final appeal ended with "I, if I be lifted up, will draw all men unto me." There is no better way to promote this *drawing* of men to Christ than the *tract*. Tracts will draw. Christian tracts must draw. They will draw just in proportion as they are full of Christ; just as tract distributors relate themselves to men and women as Christ related himself to men and women.

All that you need is a naked conscience brought face to face with "the words of the wise," and God's Holy Spirit will do the rest. Just as soon as the scales are cut away and the eye recognizes Christ, if there be rejection, it must be willful. They who are turned away must be let alone. The demand, too, is to get the people to see Christ; is to be practical, as we relate ourselves to the unchurched through all agencies. Bishop Simpson, not long since, in one of his thrilling utterances, said: "Christianity, like the air, must press equally upon all the surfaces of society; like the sea, it must flow all about it; and like the sun, shine on the things low and vile as well as on the things high and fair." So in our church work we are to be "broad and general as the casing air," influential as the sea, intensive as the sun.

On Monday morning there was held a Conference on "Tract Work: Its Difficulties and Importance."

After devotional exercises conducted by the Rev. Charles E. Harris, the Conference was opened by Dr. Vincent. Several questions of importance in relation to tract work were asked, and answers given by any present who chose to do so. Interesting discussions on the various topics took place, and afterward, the various answers were reduced to as compact a form as possible, and then announced.

I. The first question asked was, *What are the distinctive features of tract work?*

The substance of the answers given was, The circulation by individual Christians, or by others, gratuitously, or at cheap rates, of short, practical, and experimental treatises on religious subjects.

II. *What are some elements of power in the tract work?*

I. Tracts give opportunity for direct appeal to the heart and conscience, on account of their brevity and condensation.

2. Owing to the compact form in which they are published, it is more easy to retain the truth they communicate.

3. The tract is an appeal to the heart through the eye, when neither the appeals of the pulpit nor of the private worker can be available.

4. Tracts are permanent. They remain after the distributor has gone. After words uttered in the ear have died out, the tract may remain for weeks, months, and years within easy reach of the person to whom it was given.

5. The tract avoids exciting or gratifying the controversial spirit in the receiver.

6. The tract avoids embarrassment, such as is often created when persons attempt to talk together on religious subjects.

7. The tract can go where living Christians cannot go.

8. The tract is also free from that necessary connection with a denomination which is more likely to be implied in personal, especially in ministerial, conversation.

III. *Is the tract work generally promoted by the Church?* The answer was given: It is too much neglected.

IV. *Why is the tract cause not more vigorously prosecuted by the Church?*

1. Preachers too often neglect their duty.

2. It is difficult to obtain tract distributors among the laity.

3. The people are prejudiced against tract work.

4. There is too often a want of wisdom in the selection of tracts.

5. Our ministers and tract committees are not able to select tracts from the Catalogue.

V. *How shall we distribute tracts?*

1. At the close of the Church service a good tract may be distributed to the retiring congregation.

2. The outline of the sermon for the day may be printed in advance by the minister, and circulated through the congregation as a tract.

3. Class-leaders may distribute tracts to families through their class-members.

4. Tracts should be distributed by earnest persons who will increase the effect of distribution by words of counsel and prayer.

5. In tract distribution we should study opportunity. They should be given to probationers; they should be given at the communion; they should be sent in times of affliction. And, when special subjects attract the attention of the community, it would be well to circulate short, pointed discussions of that subject among the people.

6. Tracts should be distributed to children by the pastors and others.

7. The Sunday-school presents the most effective agency for the distribution of tracts.

At the close of the meeting the various questions and the answers given were read by Dr. Vincent. The meeting was

one of great interest, the discussions were animated, and showed a general appreciation, by those present, of the importance of the work.

SOUTH AMERICA.

The Rev. T. B. Wood, Superintendent of the South American Mission, has furnished us the following interesting account of tract work in that field. It is well worth reading and pondering :

The tract work in our South American Mission is assuming great importance. The languages made use of are Spanish, Italian, French, English, and German. Portuguese is the official language in every part of Brazil, and Spanish in all the Republics, but there is a territory about 200 miles wide and 1,500 miles long, throughout which the two are found intermingled, and in all the coast cities both are used. The other European languages are met with among the multitudes of immigrants who are settling in the temperate zone regions of that continent, chiefly from Southern Europe.

THE DISTRIBUTION.

Tracts are distributed in this mission in various ways, chiefly the following :

The itinerant pioneering. This is done by men who leave the organized centers of the Mission to evangelize the regions round about and beyond them. They begin usually, on entering a place, with house-to-house visitation, and find the tract a passport at many a door where they could not otherwise gain admission. A tract left at a house can be followed up afterward, and if it prove to be well adapted to those that receive it, the advantage from it is often of the highest value. Invitations to meetings follow next, and then the endless chain of influences that come from the preaching of the Word.

The local house-to-house work. In the organized centers this is carried on by zealous converts of both sexes, who give it such time as they can under the general oversight of the pastors and tract committees. In those houses where access is easy, tracts are loaned instead of being given away. This plan increases the usefulness of a limited supply of tracts, an important point in that mission, where the supply has always been far short of the demand. It also serves to multiply opportunities for personal conversation—a great advantage. Thus prejudice is removed, and the way opened for receiving the Gospel.

LOANING OR SELLING VS. GIVING.

The advantages above named are not the only ones that come from the plan of loaning tracts. The dominant priestcraft in that field is always on the alert to counteract the Gospel influence, and when tracts are found

in the hands of its devotees, they are demanded to be given up or destroyed. This demand is not so readily complied with where the tract is a loan instead of a gift. So likewise it is found that, where a tract has been bought at even a most insignificant price, that fact diminishes the readiness to part with it. Consequently the giving away of tracts is replaced by loaning or selling wherever possible. This is especially true of the more costly and attractive publications.

THE SUPPLY.

The materials used are partly printed in the Mission and partly derived from abroad. The latter are brought from Madrid, London, Edinburgh, New York, and Mexico. Our own Book Concern publishes but one tract in Spanish (the Articles of Religion and General Rules) and none in Portuguese, the languages most used in this Mission, but furnishes some material for us in English. The most useful foreign tracts for this work have been those from Madrid, printed there under the auspices of the Religious Tract Society of London. This Society has given occasional grants of tracts to the Mission, without which it would have been sadly short of supplies.

PRINTING IN THE MISSION.

But the greatest abundance of material from abroad would not remove the constant necessity of printing on the ground. This was begun as long ago as 1869, with such resources as could be found in the Mission, and has been carried on ever since so far as the means obtainable would allow. Besides tracts, there have been published in this way a series of editions of hymn books in Spanish, the first in 1869 and the last in 1881, (with tunes,) also Rituals and other portions of our Discipline, a brief manual of information concerning our Church, a treatise on the integrity of the Protestant Bible, etc., etc. One edition of the hymn book was printed by the American Tract Society in New York in 1870, but all the rest were printed in the Mission, and all were paid for by funds raised in the Mission. The edition with tunes is believed to be the first printing with music types ever done in Spanish America.

THE "EVANGELISTA."

This is a weekly paper in Spanish, the organ of our Mission and of the Evangelical Reform in those lands. It deals with every question germane to its object, defending the truth against the attacks of priestcraft on one side and infidelity on the other, and building up those who seek for the truth in the knowledge of the Gospel, and of a living religious experience. It serves our converts as a store-house of edification, and an arsenal of weapons for the defense of their faith in the hand-to-hand conflicts that are incessantly forced upon them by the hostile elements around them.

Copies of the "Evangelista" are very telling tracts. They have been loaned from hand to hand till they have reached readers inaccessible to any other sort of evangelical publications. They penetrate many places

where no living evangelist could enter. Commenced in 1877, this paper completed its fifth volume of fifty-two numbers each, without any aid from the United States toward its support.

THE FUTURE OF THIS WORK.

The late action of the General Missionary Committee, putting the South American Mission on an aggressive footing such as it has not had heretofore, greatly augments its need of tract supplies, especially in the Spanish and Portuguese languages. It also increases the importance of developing a center of publications in that part of the world to meet the rising demands of our cause there. With the appropriation made by the Tract Board at its last session, the Mission will be able to increase the efficiency of its workers by arming them with those telling instruments—tracts and publications adapted to the people among whom they labor.

On application of the Superintendent of this Mission, indorsed by the Missionary Secretaries, the Board made a grant of \$500 for tract work in this interesting field. We hope ere long to hear a good account of its expenditure.

“THE GOOD TIDINGS.”

This beautiful paper, issued jointly by the Sunday-School Union and by the Tract Society, is still doing its work among the freedmen. To avoid waste in distribution, the pastors who desire the paper are required to fill certain blanks explaining their necessities. These blanks, when filled, also give us other items of interest. A careful summary of all the items furnished during the year, reveals the following results for 1882. Every Southern State and every one of our Conferences in the South will be found represented in these returns :

Number of stations and circuits supplied, 584; number of schools, 1,415; total number of scholars in these schools, 76,873; number of scholars able to read, 49,796; weekly average of “Good Tidings” distributed, 22,870; total number of copies distributed during the year, 1,189,200. Out of the 584 charges supplied, 373 took collections for the Sunday-School Union, the total amount being \$558 30, an average of about one dollar and a half for each charge. Collections for the Tract Society were taken in 337 charges, amounting to \$350 22, an average of about one dollar and four cents. The

taking of these collections shows an appreciation of the work the Societies are doing, and, considering the poverty of the people, the average amount contributed is worthy of note.

It will be noticed that while there are 49,796 scholars able to read, only 22,870 papers are distributed. This is one of the forced economies of the situation. We have felt obliged to keep within the limits of the appropriations made by the two Societies, in view of the necessities of other departments of the work. If some friend of the freedmen would only supplement these appropriations by a special gift for the purpose, it would be money wisely invested.

TRACT DISTRIBUTION.

From conversations held with preachers and active laymen we are led to believe that there is, in many churches, a growing interest in the subject of tract distribution. To promote this, the Tract Society offers to return in tracts the value of one half of the collection sent to its treasury. By remembering this any pastor can tell, in a moment, to what extent he is entitled to a grant of tracts. The tracts thus granted the Society purchases from the Methodist Book Concern, which publishes them, as the Society itself does not engage in the work of publication.

To facilitate the selection of tracts the Concern had prepared, several years ago, as a supplement to the old catalogue, a "Descriptive Catalogue," which ought to be in the hands of every Methodist pastor. Send to Phillips & Hunt, 805 Broadway, New York, for a "Catalogue of Publications," and you will find in it, besides a list of the other publications of the House, two tract catalogues, one a "Classified Catalogue," and the other "Descriptive." Both are of service in selecting tracts, the latter especially so. The former has the list of tracts arranged in the various series: "Selected," "Revised," "New," "Pocket," etc. The latter is arranged in the order of subjects, so that at a glance the pastor and the tract committee can tell how many and what tracts they can find on any given subject, and the price of the same.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH-STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶ 283 to ¶ 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch-street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. McCabe, D.D.*, serves in the field. His address is No. 184 Thirty-first-street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money Order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed :

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following :

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say :

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary at No. 1026 Arch-street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

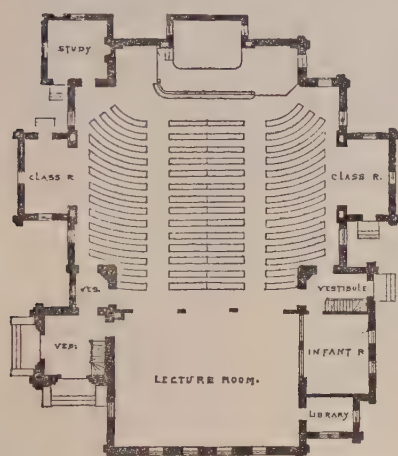


OUR ARCHITECTURAL PLANS.

OUR Catalogue, including supplement, now shows a good variety of plans for churches, and a few plans for inexpensive and convenient parsonages. The one here shown appears in the Supplement as Church Plan No. 12 A, and is one of the more expensive churches.

It is an ornamental building, and very complete in all the accommodations required for a Methodist church. The exterior is of brick with dressed stone trimmings. The interior is finished with exposed rafters and other ornamental wood work. The body of the building is 40×85 feet. The wings are 8×40 feet. The class rooms are 10×18 feet, and the pulpit recess projects 5 feet, making the extreme dimensions

76×90 feet. The tower is nearly 100 feet high and the building 50 feet from ground to apex of roof.



The walls are 18 feet to the square and the ceiling 33 feet high in the middle. The lecture room is 11 feet high in the clear, connecting with infant-class room by sliding sash, and having a parlor over. There is a kitchen over infant-class room connecting with parlor. The class rooms and lecture room connect with auditorium by folding doors. The parlor opens into auditorium by sash.

The auditorium contains about 400 sittings, the infant-class room 75, and the lecture room 200. When all rooms are thrown together 700 or 800 people can be seated.

The plans, etc., cost \$50, and the church \$15,000 to \$20,000, varying with cost of material and labor.

A modification of this plan, omitting the three class rooms and reducing cost of construction, designated in the Supplement to the Catalogue as No. 12 B, costs \$35. The church would cost about one third less.

If you wish to build send for Catalogue. Address, A. J. KYNETT, D.D., 1026 Arch-street, Philadelphia, Pa.

"THOU SHALT NOT STEAL."

Our architect has, with us, a property interest in all the architectural plans described in our Catalogue. We propose to sell plans, as stated in the Catalogue, to enable the purchaser of each to build as described therein. It is not consistent with the eighth commandment for any one to procure our Catalogue alone and then have some other architect or a carpenter attempt to build by one of the plans therein described. The only pay our architect gets for his work is from the sale of the plans described. They should, therefore,

be ordered, paid for, and used only for the erection of the building described, and should not be loaned, given, or sold to another party.

IMITATION OF STAINED GLASS.

Our estimate of the value of Mr. Price's paper imitation of stained glass is increased by the experience of many who put it on carefully according to instructions. For Circular and samples address BENJ. D. PRICE, Architect, 1026 *Arch-street, Philadelphia, Pa.*

OUR SEVENTEENTH ANNIVERSARY.

We have done in Philadelphia what is attempted nowhere else—have divided our anniversary into sections—last year into two, and this year into three; filling that number of large churches with interested and enthusiastic congregations. Our anniversary this year was held on Friday evening, November 3, at Ebenezer and Tabernacle Churches, Philadelphia, and Third-street Church, Camden; all were filled to overflowing. All the addresses were worthy of being published in full, but only a very meager outline can here be given.

IN EBENEZER CHURCH.—Bishop Merrill presided, and addresses were delivered by Chaplain M'Cabe, Bishop Hurst, Rev. W. S. Edwards, D.D., and Rev. T. B. Lemon:

Chaplain M'CABE said that Ebenezer was the first church he had ever entered in Philadelphia. It was in 1863. He was on his way to look upon the great army of men who were helping to save this great Government from destruction. We are here now for a purpose closely allied with that. The struggle now is to save the nation from infidelity and corruption, and to make it truly Christian—true to God and man. He remembered the first anniversary he had attended in old St. George's Church. Bishop Simpson then congratulated the people on the fact that we had helped to build sixty-five churches that year—over one a week. "I bowed my head in prayer, 'Lord, help us to make it one a day.' That prayer is answered. I have now another, 'Lord, help us to make it two a day.' Last month I spent a Sabbath with a grand, good man, who will lay \$25,000 at the feet of Jesus for our work. The next Sunday I worshiped in a church where a widow of one of our departed ministers worships. When dying, her husband called her to his bedside and said, 'When I have gone to heaven I want you to give \$12,500 for Church Extension,' and told her where she would find the means. He then stretched out his hands and said,

'Well may this glowing heart rejoice,
And tell its raptures all abroad.'

"I met a singular man there, a member of the same church. He is worth only \$100,000, and intends never to be worth any more. He will give all the profits of his business over that amount to the cause of God. This year he took account of stock, and found he had \$115,000. So he set apart \$5,000 for the relief of worn-out preachers, and will send \$10,000 to us for our Church Extension work. We need a thousand such singular men in the Church."

Bishop HURST expressed his pleasure in looking upon a Philadelphia audience, where such liberality had been evinced toward this and other causes. He said, "I do not know that the sun shines upon any organization that is managed with more business tact and skill and wonderful foresight, with more prayers, intense conviction, and conscience, than this Church Extension organization, the pulses of which throb to the ends of the continent.

"It is said of old Nuremburg, where all the toys of the world were made for centuries, that 'Nuremburg's hands go through every land.' So it may be said that the hands of this organization go through our whole country. I have recently seen just a little more of this Church Extension work. Through all the lines of travel by rail and by stage, I have not visited a section of country where I have not seen the creations of this Church Extension Board, easily recognized by the little book of plans published here. I love every picture in it a great deal better than I loved Comley's spelling book, in which I saw the first pictures of my life. That modest little book, telling pastors and people how to build churches in the most economical, attractive, and commodious manner possible, is a little evangel that is going over the continent, and blessing every community. In our country the population is in advance of the Church—the railroads are in advance of humanitarian and evangelizing agencies that bring salvation. Along with the Scandinavian, the German, the Catholic Irish, are thousands of our Anglo-Saxons from our Atlantic shores. If you will help them to build churches now it will not be many years before they will be helping to build others, and planting our Christianity all over the continent."

Dr. W. S. EDWARDS said, "This Board of Church Extension of the Methodist Episcopal Church proffers to the needy and deserving as its ability allows, help in the erection of houses of worship, secured by perfect title to our Methodism. All our people should be brought to feel that the Church has a right to their faith and prayers and money, for all its undertakings in behalf of Christ's kingdom, and that each has a personal interest in and responsibility for every connectional enterprise; that the business of all our Boards, acting in the name of and by the authority of the Church, is their business, and that their covenant vows commit them to co-operation with all the accredited agencies of the Church for spreading the Gospel. If this conviction were thoroughly grounded in the minds and hearts of all our people, how grandly would Methodism, fully equipped for the work to which God calls her, go forward to honor the Master and bless the world."

Rev. T. B. LEMON said that about sixteen years ago he sat in an Indian council some two hundred miles west of Omaha, and heard a speech from one of the great chiefs of one of the Sioux tribes. He had long been upon the warpath with Red Cloud and other chiefs. He had taken a good many scalps from white men, and displayed what was called Indian courage in the work of destruction and ruin. He spoke of the difference between the white man and the Indian, drawing a contrast between savage and civilized life. "I asked myself the question, 'Why is it that the pale-face has so many advantages over the red man?'" and I answered, 'The white man has the Bible and the God of the Bible, and the institutions of the Christian Church. It is through the instrumentality of this and kindred organizations that the vast plains of the West are made to bud and blossom as the rose, and to bear the fruits of Christian civilization.'

"I remember when this Church Extension work was first organized. When the lamented Bishop Kingsley visited the country where I was laboring, and at the close of one session said that the Church had planned to give us \$2,500 the ensuing year for church extension, we thought this was a wonderful thing. But comparing that time with this, and looking over the map showing by its red crosses the location of churches aided by this Board, I am led to exclaim, 'What hath God wrought!'"

Brother Lemon then gave examples of churches aided under his personal observation and supervision in Nebraska.

AT TABERNACLE CHURCH.—Bishop Simpson presided, and addresses were made by the Bishop, Rev. C. V. Anthony, and Rev. S. L. Baldwin :

Bishop SIMPSON said that "until 1864 we had no organized Church Extension work; that churches at distant points needing aid were compelled to send their agents East to solicit help. In 1864 the General Conference directed the organization of this work; and it was soon after effected. Rev. Dr. S. Y. Monroe was appointed the first Corresponding Secretary, but as many here will remember, he came to an untimely death. In June, 1867, only fifteen years ago, Dr. Kynett, who had originated the movement in the General Conference of 1864, was appointed Corresponding Secretary, and has continued such ever since.

"The Board as now constituted is appointed by the General Conference, and consists of nearly equal numbers of ministers and laymen, who hold their places for four years. A General Committee is also constituted by the General Conference, which meets once a year to review the work, and counsel with the Board concerning it. It is in connection with such a meeting that this anniversary is held. The report read by the Corresponding Secretary shows the work of ten months of the current year. The collections from Conferences have gradually increased until they now exceed \$80,000, averaging, however, less than \$1,000 for each Conference. Other receipts on the General Fund carry that now to over \$100,000 a year.

"Then another fund is established called the Loan Fund, contributed by those who desire to make a permanent fund from which churches may be aided by loans. Including some property and subscriptions along with cash receipts, we are now told that this fund has reached a grand total of half a million dollars, from which loans to churches are rapidly approaching \$100,000 a year.

"Now all this has been accomplished in about fifteen years. It took some time to get the work into shape, and there has been a well-organized system for only a little more than twelve years, and yet we are aiding needy churches by donations and loans to the aggregate amount of about \$200,000. Over this result we feel like singing the Doxology.

"I regard this Loan Fund with special interest and confidence. When it was first organized, churches west of the Mississippi River which had to borrow money were compelled to pay interest of from ten per cent. upward, and in the mountain regions, and over in California, churches were obliged to pay still higher rates. I personally knew cases in which from three to five per cent. a month was paid—perfectly ruinous rates. Interest has, since then, declined as money has become more plenty, but still they cannot borrow at so low a rate as from our Loan Fund, nor can they have such easy installments in which to return it. I wish to call attention to a special feature connected with this fund. For example, here is an aged couple who have buried all their children, and have no near relatives. They have, perhaps, \$10,000, and need the income from it during their lives. They can turn it over to this fund, and put it into this good work and receive by annuity a life support, and when they pass away the money will continue to work on through the years to come, and stand as a perpetual memorial of the departed. As this fund shall increase, and claims for annuities shall diminish, the Board will be able to increase loans and reduce rates of interest until, if faithfully administered, it will become a great power for building churches all over our country, and gathering congregations for the worship of the Lord Jesus.

"Emigrants are coming from all parts of the old world, and our own children are moving westward. Our colored population, set free, need a little help, and a great work is to be done both west and south. Listen to the voices that come to you to-night, and heed the cry of those who need help, and churches will be built, ministers sent out, the Gospel of Christ proclaimed, and emigrants will become good citizens; our colored population will grow in intelligence and piety; the land will be cared for, the kingdom of God will come, and his will be done on earth as in heaven."

Rev. C. V. ANTHONY spoke of the Board of Church Extension as part of an aggressive army arrayed against a common enemy, and rescuing the world from destruction. Every year this cause becomes dearer to the hearts of the people, and draws more largely upon their benevolence. He assigned reasons why the work should be held in high esteem, and gave a highly interesting account of his visit to Tucson, and other points in the far western territories, where its good work is every-where apparent.

Rev. S. L. BALDWIN believed in the work of this Board for many reasons. He wanted to see the kingdom of Jesus Christ extended, and this Board has secured the erection of hundreds of churches where none could have been built except for its aid. It has been administered in exact accordance with its object, and with great fidelity on the part of its managers. He thought the fact that two anniversaries were being held in Philadelphia and one in Camden, just across the river, indicated the esteem in which it is held where it is administered.

Chaplain M'CABE, who had spoken at Ebenezer Church, came in, and made the concluding address. He was glad and thankful that we are not alone in this work; that the Presbyterians, Baptists, and Congregationalists are engaged in it also, but he thought special responsibility rested upon the Methodists, and urged that the annual income from collections should be immediately carried up to \$250,000, and the Loan Fund advanced to \$1,000,000. He said that Havelock, with his little band marching from Calcutta to Lucknow, amid millions of raging enemies, had shown the value of discipline. If we could have our Methodist forces thoroughly organized and disciplined we could accomplish great results for the cause we love.

"When the Infidel Convention was in session at Watkins Glen, they were shouting 'Down with the churches,' and I could not stand it. I stepped into a telegraph office and sent this message to them: 'All hail the power of Jesus' name. The Methodists are building two churches a day.' They answered it, and this is their reply, 'Let us hear less talk about the name of Jesus, and more of his works.' What a concession. The works of Jesus? What are they? Caring for the poor; providing for the needy and distressed; seeking and saving the lost. Who but followers of the Lord Jesus do such works? Where are the good works of infidels? When they meet again I would like to send another telegram: 'All hail the power of Jesus' name. We are building three a day.'"

IN THE THIRD-STREET CHURCH, CAMDEN.—Bishop Bowman presided, and made an address. Also Doctors Olin, of New York, and Payne, of Florida. The addresses were of a high order, and the audience were delighted, but we had no special reporters present, and cannot, therefore, give even the meager outline which we have reported above of the two in Philadelphia.

SYNOPSIS OF REPORT FOR 1882.

We have decided to change our fiscal year. This year will close with November 30, and next year with October 31. Thereafter the financial year will begin November 1, and end October 31.

Hitherto our financial year has synchronized with the calendar year, but our General Committee meets annually in November, and we have at that time reported *progress* each year for the *ten months* of the year, ending October 31. We have emphasized the fact that it was a report of *progress*—report for *ten months* of the year—and repeated this over and over, and yet we do not now remember an editorial notice of this report that has not spoken of it as “*the annual report*” of the Board of Church Extension, thereby putting before the public a report for *ten months* as a report for a full year. Then when our *Annual Report* proper has been published, and allusions were made to it as such, discrepancies in the figures were noted from those previously given, and the explanation was not at hand. The persistence of an error like this is truly remarkable, and so we acquiesce in an apparent necessity, and remove the occasion of it by changing our fiscal year.

Every body please take notice that this report for 1882 is a report for ELEVEN MONTHS, and the comparison with the previous year will be a comparison of the work of *eleven months* with that of *twelve*, for the full calendar year 1881.

January 1, 1882, we had in the treasury a cash balance of ----- \$39,327 43

During the *eleven months* ending Nov. 30, we received :

I. GENERAL ACCOUNT.

Conference collections.....	\$87,603 26	
Personal donations and bequests	17,552 12	
Interest on loans.....	13,142 80	
Architectural plans.....	2,819 06	
Miscellaneous.....	4,672 84	
	<hr/>	\$125,790 08

2. LOAN FUND ACCOUNT.

Donations to fund.....	\$6,155 00	
Subject to life annuity.....	49,408 61	
Bequest.....	100 00	
Property sold.....	9,469 30	
Loans returned.....	36,838 02	
Loan returned from property 1026 Arch-street.	1,703 66	
	<hr/>	\$103,674 59
Giving for use in 1882.....		\$268,792 10

Our disbursements during the same period have been:

I. GENERAL FUND.

Donations to churches.....	\$87,640 57	
Interest and annuities.....	13,115 25	
Architectural plans.....	2,545 83	
Salaries and traveling expenses.....	11,126 71	
Office rent, furniture, and incidental expenses..	1,653 24	
General expenses, insurance, legal services, etc..	1,154 73	
Printing Report, Manual, etc., and postage.....	1,480 99	
General Committee expenses.....	454 68	
		<hr/> \$119,172 00

2. LOAN FUND.

Loans to churches.....	\$65,150 00	
Bonds redeemed.....	1,000 00	
Property account.....	19,675 00	
		<hr/> \$85,825 00
Balance December 1, 1882.....		63,795 10
		<hr/> \$268,792 10

While we began the year, January 1, 1882, with a cash balance of \$39,327 43, we had then on file applications granted on conditions to be complied with, to 152 different churches to the amount of

Donations.....	\$30,570 26	
Loans.....	33,850 00	
		<hr/> \$64,420 26

So that we had then anticipated the receipts of this year to the amount of \$25,092 83.

Our confidence that the Church would place at our disposal that amount before the churches to be aided could all comply with the conditions required has been fully honored. Though our grants have constantly exceeded the amount of cash in hand, we have not at any time found it necessary to borrow in order to keep our pledges. Including churches on file at the beginning of the year, with others granted since, we have aided during the eleven months 434 churches:

By donations.....	275
By loans only.....	34
By donations and loans.....	125
	<hr/> 434

Being one church for every day in the eleven months, and 100 over.

A comparison of the eleven months of 1882 with the full year 1881 shows healthy progress in our work, or an increase

On general account of.....	\$11,786 58
Loan fund account of.....	22,993 22
<hr/>	
Or a total net increase of	\$34,779 80

And of churches aided an increase of 24 over those aided during the full year of 1881.

While we close our fiscal year with a cash balance of \$63,795 10, we have granted applications on file to 195 different churches, on conditions with which they must first comply:

Donations to the aggregate amount of.....	\$36,480 00
Loans.....	48,050 00
<hr/>	
	\$84,530 00

So that we have anticipated the receipts of the future by grants already made to the amount of \$20,734 90.

Although we have made special effort to increase our receipts on General Account, so that we might respond to urgent calls for donations, and have, wherever the circumstances would permit it, substituted loans for donations asked, we have not been able to preserve fully the desired relations between the two funds. The calls for donations have been so urgent that our general funds have all been used, and the entire cash balance in the Treasury November 30, as above reported, belongs to the Loan Fund.

It is, therefore, of vital importance, in view of the present condition of our treasury, and the most urgent necessities of the work immediately before us, that *the Church Extension collection should be especially urged at this time*, and that personal gifts to our general funds should be earnestly solicited.

We entreat all our pastors to give immediate and earnest attention to this important work. Bring the facts, warmed by your own sympathies, before all your congregations. Consider that the country where our work is most needed, and where most of it is done, is new and rapidly developing. An empire—nay, a GREAT REPUBLIC is rising upon foundations now being laid; shall it be CHRISTIAN? This is the spring.

time of our national history. Busy hands are scattering the seed—*wheat and tares*. What shall the harvest be?

Brethren, all, in the kingdom and work of Jesus Christ! We can take this country for him! It is his by right! He wills to have it, and that we should take it in his name. He has ever gone forth with our armies, and will until the final victory is proclaimed. Let us, each in his place, do all we can.

In behalf of the Board of Church Extension,

M. SIMPSON, *President*.

A. J. KYNETT, *Corresponding Secretary*.

OUR SPECIAL FRONTIER CHURCHES.

In the summer of 1879 our Assistant Corresponding Secretary, Chaplain M'Cabe, made an extensive tour through the North-west. He was profoundly impressed with the importance of that field, with the necessity of its immediate occupancy by our Church, and with the fact that the proportion of our regular collections that could properly be applied therein was utterly inadequate to existing want and opportunity. By actual trial he became satisfied that with a donation of \$250 to encourage and inspire the people immediately interested, (in some cases accompanied by loan,) a church suited to the wants of the people, and costing from \$1,200 upward, could be secured. He accordingly published an earnest appeal for special gifts of \$250 each, to the aggregate amount of \$100,000, with which to procure the erection of four hundred new churches on the frontier. A few responses were received before the close of the year, and four churches were aided under that plan. The effort was continued, and during the year 1880 twenty-three more were procured. During 1881 forty-five were added, and during the eleven months of 1882 sixty-nine were added, making in all one hundred and forty-one toward the four hundred originally proposed.

We invite special attention to the tabulated statement following, from which each contributor can learn quite definitely the results of his or her gift. While the list contains seven churches costing less than the minimum amount pledged, each,

(with a single exception, perhaps, being with the previous approval of the giver,) some have cost much more, much larger ability being developed among the people than was thought possible, so that the average value of the churches procured, including sites, is over \$2,500. We remind all concerned that the figures in some respects are below the facts. The population given is generally that of the village, not including the adjacent country. The number of members and of Sunday-school scholars are often of those organized before the completion of the church, when immediately thereafter there has been large increase. In most cases the value of the site is put at the actual cost, and long before this report will have reached the contributor will have been more than doubled. It is safe to say that the aggregates given, except as to donations and loans, are much below the present results.

Concerning these special gifts, we desire to say:

1. That we can use to equal advantage many more than we have thus far received. Our annual report will show that many more churches were aided with like amounts, and the applications on which they were aided show that the results will not fall below those here reported.

2. That these special cases serve to indicate the general value of our work; for while in many cases we grant aid to save a church already built, and in a few cases to recover churches lost under debt, the facts in each case show the results on the average to be of little, if any, less value. We could give examples, but space does not permit.

3. We desire that these special offerings for frontier churches shall in no case interfere with the regular collection taken under provisions of Discipline; yet if there be churches or Sunday-schools, desiring to procure a frontier church, and to know where it is, they will be so credited, and reported as in a few cases in the tabulated statement following, *provided the request shall accompany the remittance.*

4. We continue and urge the appeal for increased numbers of special gifts, and that all may judge of the desirableness of such use of their funds, we publish, in the MANUAL, the full tabulated statement following:

SPECIAL FRONTIER CHURCHES.

PLACE.	CONFERENCE.	POPULAT'N	Members	Sunday-School.	PLAN.	SIZE.	COST.	Donation	Accomp' by Loan of	Donation Furnished by
1879.										
1 Albion, Neb.	Neb.	200	84	57	Plain.	28x48	\$1,200	\$250	\$250	Rev. N. Gillam.
2 Bismark, Dak.	Minn.	2800	25	50	Plain.	37x69	5,000	250	250	W. C. DePauw.
3 Minneapolis, Kan.	Kans.	1000	70	100	Plain.	35x50	2,600	250	250	H. Samson.
4 Whiting, Kans.	Kans.	200	18	90	5	30x50	1,700	200	200	Wm. B. Gates.
1880.										
5 Breckenridge, Col.	Colo.	2800	15	35	Frame	25x45	2,000	250	250	Mrs. Sarah Stewart.
6 Burr Oak, Kans.	Kans.	350	25	60		30x60	2,000	250	250	{ Haines St. Church, Germanatown, Phila.
7 Casselton, Dak.	Minn.	500	42	75	5 C.	30x50	2,000	250	250	Mrs. Jesse T. Peck.
8 Crookston, Minn.	Minn.	1500	24	125	Gothic.	32x36	4,000	250	500	W. C. DePauw.
9 Fulton, Kans.	So. Kans.	300	44	150	7	36x60	2,000	250	250	Carrie Beegle.
10 Gunnison, Colo.	Colo.	2000	20	50	Gothic.	32x50	2,500	250	250	H. C. Sigler.
11 Hastings, Neb.	Neb.	3500	112	155	6 Modified.	32x52	4,500	250	1000	Gould Stockwell.
12 Howard, Kans.	So. Kans.	800	40	100	5	30x50	2,000	250	300	C. D. Firestone.
13 Jackson, Minn.	Minn.	700	75	75	5	30x50	2,000	250	250	Francis Gouldy.
14 Leadville, Colo.	Colo.	30,000	200	250	Plain.	25x45	7,000	250	250	Rev. J. W. Agard.
15 Mandan, Dak.	Minn.	500	25	25	1	24x40	900	250	250	A. C. Fellows.
16 New Pittsburg, Ks.	So. Kans.	700	30	75	Plain & Tower.	30x45	1,500	250	250	{ Tabernacle S. S., Philadelphia.
17 Osawatomie, Kan.	So. Kans.	600	50	100	5	30x50	2,000	250	250	{ Lowville, N. Y., pr. Rev. M. D. Kinney.
18 Rock Rapids, Ia.	N. W. Ia.	350	25	40	5	30x50	1,800	250	150	D. S. Sigler.
19 St. Paul, Neb.	Neb.	500	15	35	Gothic.	36x50	1,500	250	250	—Per W. R. Martin.
20 St. Edward, Neb.	Neb.	200	25	40	Gothic.	26x44	1,300	250	250	A Fr'nd, Medford, N.J.
21 Salina, Kan. Col'd.	Kans.	Col'd 300	25	50		24x40	800	250	250	"Humble Workman."
22 Sheffield, Ia.	Upper Ia.	350	35	60	5	30x50	2,000	250	200	Mrs. Pamela Felt.
23 Sheldon, Ia.	N. W. Ia.	950	30	75	6	30x50	3,000	250	250	Portland, Mich.
24 Sidney, Neb.	W. Neb. Mission.	1100	20	75	Plain.	25x55	1,100	300	300	Mrs. H. S. Davis.

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULATION	Members	Sunday-School.	PLAN.	SIZE.	COST.	Donation	Accomp'd by Loan of	Donation Furnished by
25 Silver Cliff, Colo.	Colo.	200	52		1	30x50	1,500	250	300	Jas. Bonan.
26 Tyndall, Dak.	Dak. Mission.	200	56	25	1	24x40	1,000	250		Thos. A. Sulkey,
27 Valparaiso, Neb.	Neb.	250	60	75	5	30x50	1,600	250	300	Calvin Benjamin.
28 Algona, Ia.	N. W. Iowa.	2000	90	70	8	40x55	4,500	250	500	H. C. Sigler.
29 Andover, Kans.	So. Kans.	300	100	80	2	25x42	1,400	250	250	Charlotte F. Hedges.
30 Battle Creek, Ia.	N. W. Iowa.	275	25	40	Gothic.	28x50	1,500	250	250	Fried, Syracuse, N. Y.
31 Beulah, Kans.	So. Kans.	250	60	80	5	30x50	1,600	250	250	Mrs. E. G. Daniels.
32 Colfax, W. T.	C. River.	800	30	25	5	43x52	1,800	250	500	Hanson Place.
33 Clarion, Ia.	N. W. Iowa.	300	20	50	Plain.	32x55	1,400	250	500	Brooklyn, N. Y.
34 Centre Chapel, } Franklin Co. Ks. }	Kans.	300	57	105 ½	Gothic	30x50	2,000	250		A. C. Fellows.
35 Clearwater, Minn.	Minn.	400	60	25	2	30x50	1,500	250		Clem. Studebaker,
36 Caldwell, Kans.	So. Kans.	1200	50	150	5 C.	30x50	1,700	250	250	Mrs. A. P. Strout.
37 Caraway's Run, } Moore's Ch. O. }	Cincinnati.	1000	18	50	5	38x50	1,000	250		Chas. Scott.
38 Cadmus, Kans.	So. Kans.	300	65	100	Gothic.	48x48	2,200	250		S. Watson.
39 Durango, Colo.	Colo.	2000	19	75	3 B.	28x50	2,000	250	250	Berwick, Pa.
40 Dows, Ia.	N. W. Iowa.	150	35	75	5 C.	30x50	1,400	250		Rev. A. L. York.
41 Downs, Kans.	So. Kans.	500	30	50	2	25x42	1,300	250		{ Grace Church, Pa. Williamsport, Pa.
42 Egan, Dak.	Dak. Mission.	250	30	50	1 A.	28x50	1,200	250	250	Rev. W. R. Mikels.
43 Garrison, Kans.	Kans.	175	40	40	5	30x50	1,600	250		Rev. Wm. H. Burley.
44 Granite Falls Minn	Minn.	900	34	75	5 C.	32x55	1,600	250		{ Trinity Church, Chicago, Ill.
45 Imogene, Ia.	Des Moines.	475	25	20	3	25x52	1,500	250		Rev. O. A. Spencer.
46 Jamestown, Dak.	Dak. Mission.	400	25	20	Plain.	32x50	2,000	250		H. C. Sigler.

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULAT'N	Members	Sunday-School.	PLAN.	SIZE.	COST.	Donat'n	Accum'p' by Loan or	Donation Furnished by
47 Lyons, Kans.	So. Kans.	700	100	100	5	30x50	2,500	250	400	1st Ch. Fall River Mass.
48 Lyons, Neb.	Neb.	250	85	40	1 A.	28x50	1,300	250		Mrs. S. Haywood.
49 Marvin, Kans.	Kans.	150	45	100	Gothic.	32x46	2,500	250	450	Aug. W. Newell.
50 Morris, Minn.	Minn.	700	20	55	3	25x62	1,600	250		Josiah Morris.
51 New London, Wis	Wis.	2250	30	65	2	25x42	1,200	250		Rev. Eliot Foster, N. Y. Congl.
52 Osceola, Mo.	St. Louis.	600	40	25	3	28x50	1,850	250	150	St. Paul's Ch. N. Y.
53 Oakland, Neb.	N. W. Swede.	1000	54	30	Plain.	32x42	1,600	250		Trinity Ch. Chicago.
54 Ord, Neb.	W. Neb. Mission.	350	37	30	5 C.	30x50	2,000	250	250	J. W. Boughton.
55 Pierre, Dak.	Dak. Mission.	400	7	15	Plain.	25x42	1,000	250	250	R. C. Glass.
56 Plum Creek, Neb.	W. Neb. Mission.	700	34	50	3 A.	28x50	1,500	250	250	G. E. Palen.
57 Roscomm'n, Mich	Detroit.	600	12	75	Plain.	30x50	1,300	250	250	{ Canaan Ct. per N. C. Ward.
58 Ridgeway, Mo.	Mo.	400	40	50	Gothic.	26x44	1,500	250		W. B. Martin.
59 Rawlins, Wyo. T.	Colo.	1200	13		Plain.	28x40	3,000	250	250	{ Christ's Ch. S. S., Pittsburgh, Pa.
60 Risings, Neb.	Neb.	250	25	30	9	40x82	3,000	250	250	Mrs. M. F. Scaife.
61 St. Mary's, Kans.	Kans.	1000	26	22	5	32x52	1,600	250	250	Miss M. E. Boyd.
62 Summerville, Or.	C. River.	250	37	40	5	30x48	1,400	250	250	Hon. P. W. Shaffer.
63 Stillwater, Minn.	N. W. Swedish.	11,000	50	40	5 C.	34x55	2,500	250	150	Wm. Deering.
64 Sioux City, Ia.	N. W. Norwegian.	8000	28	40	1 A.	28x50	1,100	250	250	Ann Jane Boutwell.
65 Salts Spr'gs, Tp. }										
66 Brown's C. Ks }										
66 Shelton, Neb.	So. Kans.	1500	17	45	1 A.	26x45	1,000	250		Thos. B. Cope.
67 Texarkana, Ark.	W. Neb. Mission.	250	50	35	3	25x52	1,500	250	250	Mrs. M. Dixon Jones.
68 Williamsb'g, Mich	Ark.	6000	20	36	6	30x50	3,000	250	750	Edwin Meade.
69 Whiting, Ia.	Mich.	130	80	30	3	25x52	1,500	250		Mrs. A. P. Strout.
70 Wadena, Minn.	N. W. Iowa.	100	20	40	3	25x52	1,200	250	250	Richard Lavery.
71 Watertown, Dak.	Minn.	75	35	4	4	28x52	1,500	250		Mrs. J. Tyler.
72 Wahoo, Neb.	Dak. Mission.	1000	40	60	5	30x50	1,700	250	300	W. C. DePauw.
	Neb.	1100	60	75	5 R.	30x50	2,500	250	250	David Campbell.

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULAT'N	Members	Sunday-School.	PLAN	SIZE.	COST.	Donation	Accomp' by Loan of	Donation Furnished by
1882.										
73 Baird, Tex.	Austin.	500	12	50	No. 5	30x50	\$1,650	250	250	G. E. Palen.
74 Custer, Dak.	Black Hills Mis.	300	12	60	Plain.	24x40	1,000	250	250	Erie Conf. Ann'y Col.
75 Plattville, Col.	Colorado.	70	28	50	No. 1 B.	28x45	2,050	250	250	Wilson Bros.
76 Bellevue, Idaho.	Columbia River.	2,100	40	112	No. 2.	25x50	2,300	250	250	J. D. Blake.
77 Wessington, Dk.	Dakota Mission.	250	40	50	No. 1 B.	28x45	1,400	250	250	Dr. P. D. Paul.
78 Ordway, " "	" "	550	30	40	No. 3.	25x52	1,400	250	250	250 N. Ave. S. S. Alleg'y, Pa
79 Milbank, " "	" "	700	25	100	No. 3 A.	28x50	1,750	250	500	P. E. Studebaker.
80 Anita, Io.	Des Moines.	800	49	60	Frame.	32x50	1,950	250	250	W. E. Blackstone.
81 Bradyville, Io.	" "	300	25	75	No. 3 A.	28x50	2,000	250	250	W. P. Shaffer.
82 Escanaba, Mich.	Detroit.	5,000	30	50	No. 3.	25x52	3,000	250	250	H. W. Shelmerdine.
83 Ishpeming, " "	" "	2,000	30	128	Frame.	34x40	2,000	250	250	W. C. DePauw.
84 Bad Axe, " "	" "	300	25	60	Gothic.	25x51	1,400	250	250	W. A. Wheeler.*
85 Gaylord, " "	" "	700	23	45	No. 5BE.	30x50	1,600	250	250	A. P. Strout.
86 Vanderbilt, " "	" "	250	20	40	No. 5BE.	30x50	1,270	250	250	W. S. Martin.
87 Grindstone, " "	" "	800	15	75	No. 5.	30x50	1,300	250	250	St. Paul's Ch., N. Y.
88 Grayling, " "	" "	600	25	53	No. 20.	28x50	1,550	250	200	N. Y. E. Conf., L. Parker,
89 Athens, Tenn.	Holston.	1,100	64	100	Brick.	32x45	4,250	500		Geo. I. Seney.†
90 Glenwood, Kan.	Kansas.	250	30	40	No. 5BD	L 32x40				D. S. Sigler, (Pd. in '81)
91 Wakefield, " "	" "	300	61	60	Frame.	30x50	2,275	250	250	Rev. J. W. Agard.
92 Ivy, " "	" "	250	35	75	No. 1 B.	28x50	2,100	250	250	A. P. Strout.
93 Prairie, " "	" "	200	50	90	No. 1 B.	28x45	1,400	250	250	John McGahie.
94 Lyndon, " "	" "	500	111	60	No. 5 D.	30x50	1,225	250	500	R. D. Fowler.
95 Capioma, Kan.	Kansas.	400	30	70	No. 5 C.	30x50	3,200	250		August Roche.
96 Free Soil, Mich.	Michigan,	250	17	65	No. 3 A.	28x50	1,700	250		Lock Haven, Pa.
97 Mabel, Minn.	" "	150	30	50	No. 8.	25x52	1,700	250		Rev. Wm. McKinley.
98 Glenwood, " "	" "		7	40	No. 1 A.	28x50	1,360	250	250	M. D. Moore.

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULATION	Sunday-School.	PLAN.	SIZE.	COST.	Donation by Loan	Accomp' of	Donation Furnished by
99 Hawley, Minn.	Minnesota.	300	50	40 No. 1 B.	23x50	1,300	250		Alfred Dean.
100 Valley City, Dak	"	800	15	80 Gothic.	28x48	1,700	250		{ Hennepin Ave. Ch., Minneapolis, Minn.
101 Ada, Minn.	"	600	15	63 No. 3 A.	28x50	2,000	250		do
102 Sabin, "	"	400	50	50 No. 1 B.	28x50	1,750	250	250	do
103 Verdale, Minn.	"	400	45	75 Modern	30x50	1,675	250		do
104 Winona, "	"	12,000	80	130 Gothic.	32x60	4,200	250		S. F. Pray.
105 Hillsboro, Dak.	"	600	20	15 No. 1 B.	28x45	1,600	250		{ Dr. W. C. and Mrs. S. A. Palmer.
106 Sanborn, "	"	200	35	50 Frame.	32x52	2,100	250	250	Mrs. T. A. Harrison.
107 Reynolds, Minn.	"	300	61	50 No. 1.	24x40	1,525	250		Mrs. Jos. Dean.
108 Green City, Mo.	Missouri,	400	50	50 No. 5 B.	30x50	1,580	250		Joseph Dean.
109 Superior, Neb.	Nebraska,	650	80	75 Frame.	30x50	1,600	250		Sarah C. Carson.
110 Franklin, "	"	250	25	50 Frame.	24x40	1,580	250		Samuel L. Wood.
111 Greenwood, "	"	375	16	50 No. 1 B.	28x45	1,600	250		A. C. Fellows.
112 Utica, "	"	300	23	40 No. 1 A.	26x40	1,300	250		W. A. Wheeler.*
113 Ulysses, "	"	400	32	50 Frame.	26x40	1,425	250		Geo. A. Whitney.
114 Exeter, "	"	550	50	50 Frame.	28x48	2,125	250		150 Mrs. Mary Cookman.
115 Panama, "	"	700	30	75 No. 1 A.	26x40	1,300	250		500 W. A. Wheeler.*
116 Bradshaw, "	"	150	51	60 No. 1 A.	28x50	1,680	250		100 E. B. Eddy.
117 Adams, "	"	100	43	30 No. 1 B.	28x45	1,530	250		250 Josiah Morris.
118 Heath Chapel, }	"	200	8	75 No. 1 A.	26x40	1,650	250		H. O. Holmes.
119 Butler Co., Neb }	"	400	50	50 No. 1 B.	28x50	1,600	250		{ Memory of W. P. Heath.
120 Stella, "	"	150	30	50 No. 5.	30x50	1,600	250	250	N. G. Ladd.
121 Shelby, "	"	200	35	50 No. 19 A.	24x40	1,600	250		250 Dr. U. K. McLean.
122 Genoa, Nevada,	Nevada,	1000	25	75 Frame.	14x24	2,400	250		Isaac Beale.
123 Springfield, Neb.	North Nebraska,	200	40	50 No. 5.	23x50	2,000	250		A. W. Newell.
					30x50				A. H. DeHaven.

SPECIAL FRONTIER CHURCHES.—Continued.

PLACE.	CONFERENCE.	POPULATION	Members	Sunday-School.	PLAN.	SIZE.	COST.	Donation	Accompany by Loan of	Donation Furnished by
124 Rose Hill Ch., Wash. Co., Neb }	North Nebraska.	200	40	50	No. 1 B.	28x45	\$1,200	\$250		O A. Spencer.
125 Norfolk, " " "	"	1300	12	65	No. 5 C.	30x50	1,800	250	500	R. H. Hall.
126 Wisner, " " "	"	400	10	70	No. 2.	26x44	1,200	250	200	J. C. White.
127 Silver Ck. prec. Central C. Neb. }	"	600	53	50	No. 1 B.	26x45	1,200	250		Rev. J. W. Agard
128 Royce Chapel, Plym'th Co., Io. }	North West Iowa	400	20	30	No. 1 B.	28x45	1,225	250	250	Mrs. R. E. Royce.
129 Goldfield, " " "	"	600	25	100	No. 5 B.	30x50	2,000	250	250	Thomas B. Cope.
130 Vail, " " "	"	600	30	60	Gothic.	30x48	1,600	250		P. S. Lounsbury.
131 Merrill, " " "	"	250	20	20		26x40	1,200	250	250	Morristown, N. J.
132 Calliope, " " "	"	250	15	50	No. 5.	30x50	1,200	250	250	W. A. Wheeler.*
133 Lake City, " " "	"	350	29	45	No. 5 BE	30x50	2,000	250		Rev. Joseph Jones.
134 Lake Mills, " " "	"	750	30	40	No. 5 D.	30x50	1,500	250	250	Geo. H. Foster.
135 Rock Vally, " " "	"	200	13	25	Frame.	26x40	1,300	250	250	N. Y. E. Con. Ann. Col.
136 Ashton, " " "	"	400	35	50	No. 1 B	28x50	1,450	250	250	H. N. Higinbotham.
137 Bull City, Kan. " "	N. W. Kansas,	250	22	75	No. 1 B.	28x45	1,250	250		Rev. J. W. Mendenhall.
138 Goodrich, " " "	South Kansas,	600	75	75	Frame.	30x50	2,100	250		H. L. Townsend.
139 McCune, " " "	"	400	37	60	No. 5.	30x50	1,650	250	250	Trinity Ch., Chicago, Ill.
140 Melvern, " " "	"	250	20	100	No. 5.	30x50	2,050	250	400	A. Dowling, Esq.
141 Calmer, Iowa.	Upper Iowa,	1000	10	50	No. 3.	25x52	2,700	250	500	H. Samson.
		154,265	5,244	8,729			261,505	35,500	21,500	

* These four churches are the fruit of the gift of \$1,000 by Ex-Vice-President Wheeler, accompanied with the pleasant note, published in the July number of the Manual, which accompanied the check, as follows:

"DEAR CHAPLAIN:—Please get out of this region while I have something left. To reconcile you in some measure to going, I enclose my check to your order for \$1,000. Put the money into your frontier work in multiplying the fountains of Christian citizenship, and may God's blessing go with you as mine does. When you get the country well 'under-brushed,' we will send out some Presbyterians and put on the finishing touches.

Most cordially yours,
WM. A. WHEELER."

† Specially designated by Mr. Seney for Church to cost not less than \$3,000, and applied here with his approval.

A FEW DEDICATIONS.

AT AUSTIN, TEXAS.—We have regarded Texas as one of the most important portions of our field, and yet it has proved one of the most difficult. A strong position at the capital has seemed indispensable, and so we have for years past tried to secure it. We have now reached a point from which we look into the future with more hope, and we trust that the sequel will justify all the labor and money which have been expended. The Austin papers, and the "Texas Methodist Advocate," bring us pleasant notices of the dedication, November 19, of the Central Methodist Episcopal Church :

Everything had been well arranged and the church completed in fine style, by the Presiding Elder, Brother M. A. Daugherty. The services were conducted by Bishop Bowman, who preached an able sermon from the text, "The glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place will I give peace." The sermon was rich in Gospel truth, and elegantly delivered ; and was listened to with delight by a large and attentive audience. At the close of the sermon, Rev. M. A. Daugherty made a financial statement, showing that the church had cost a little over \$14,000, and asked for a contribution of \$1,300 to meet present indebtedness. Inside of twenty-five minutes the congregation responded with over \$1,700. This pays all the debt on the church save the loan from the Board of Church Extension. The church is well located, near the new capitol building, and is tastefully furnished. Much praise is due Rev. M. A. Daugherty for the able and energetic manner in which he has pushed this enterprise to completion ; and we trust his pastorate will be as successful in building up a congregation as he has been in completing this church.

Besides this Central Church we now have in Austin, Janes Chapel, one Swedish, one German, and two colored churches, six in all.

AT MILBANK, DA.—The local paper indicates its high appreciation of the new Methodist church by an extended account of the origin and history of the society, and subsequently of the dedication, October 29, by Dr. C. A. Vananda, including quite a full report of his admirable sermon. At the close of the sermon Mr. D. W. Diggs, the leading layman concerned in the enterprise, presented a detailed financial statement showing all receipts and expenditures. The church, built according to our Plan No. 3 A, had cost, including furnishings, over \$3,000. It is one of our frontier churches, (see

No. 79 p. 69,) aided by a donation of \$250 and a loan of \$500. Some aid had also been given by personal friends of Mr. Diggs in New York. The "Milbank News Letter" says:

After the sermon, subscriptions to the amount of about \$800 were received toward liquidating the church debt, and in the evening an additional sum of more than \$300 was raised; amounting in all to \$1,100, which, with other resources, leaves the society in an excellent financial condition. In addition to the contributions in money, C. H. Prior, Esq., gave the two lots, size 100 x 142 feet, upon which the church stands. W. K. Peyton, Esq., of New York city, also contributed, through Mr. Diggs, a very handsomely bound Bible and hymnal, in behalf of the Cornell Memorial Sunday-School. The new church is a very neat and attractive addition to our town, and is the first church built in Milbank. It is warmed with a furnace, and chairs are substituted for the old-fashioned seats; so that worshipers may enjoy the services of the sanctuary, instead of suffering from cold and hard seats as a matter of duty. Hereafter there will be preaching morning and evening by the regular pastor, Rev. Mr. Wheeler, and as the seats are free to all it is hoped the house will be filled every Sunday. A cordial invitation is extended to all to come and partake of the bread of life, without money and without price.

AT CHAPMAN, KANSAS.—The pastor wrote some time ago to the *Central Christian Advocate* as follows:

I look upon a person who receives a favor or gift from any source, and does not acknowledge it, as being very ungrateful and unappreciative, to say the least. Therefore I have to thank the Board of Church Extension for a donation of two hundred dollars to our church at Chapman, Kansas. Had it not been for their timely aid the church could not have been built. But with two hundred dollars to head the subscription list, it encouraged the people. For the general opinion was, it was utterly impossible to build a church in Chapman. There were so few Protestants, and fewer still who were Methodists. But by the help of God and the Board of Church Extension we have a neat and pretty little church. It cost about eleven hundred dollars.

The method I adopted when soliciting for subscription was, I chose the design I intended to build from, cut it out of the book, and pasted it on my subscription-book. When I saw any one who was likely to give any thing I would first show them the church, and finish by asking them to give us something to help build it, which they invariably did. I am sure in that way I got money from people who would not have given any thing.

We like that spirit. It shows both gratitude and wisdom. We observe a good many notices of the dedication of churches built by our help which contain no recognition of the fact. Is it not better to let the people know what we are doing?

Then we heartily commend that method of getting subscriptions. The catalogue of plans will cost those nothing who propose to build by our plans.

AT WOODHULL, ILL.—They availed themselves, in this case, only of the important help which comes from getting our plans—help worth more than money without plans. This is what they say about it through the *North-Western Christian Advocate*:

Six months ago we began the erection of the handsomest church in the Central Illinois Conference. We built after plan "No. 5 C" (?) [5 B. C.] of the Church Extension Board. The house will seat comfortably 300, and by using chairs can accommodate 375. The wings, twelve by sixteen feet, are used only in case of a crowd, and are closed off from main audience-room with folding doors. The painting is in the highest style, finished in ash, oak, and French walnut. The builder was Arthur Gillette, of Woodhull, who is one of the finest workmen in the State. The mason-work was done by our townsman Charles Paden, who will not "lay down the trowel" for any man. The neat and tasteful frescoing was done by Fick & Son, of Moline, Ill. The seats, made at Wabash, Ind., are of the latest pattern. The church is carpeted throughout, and is heated by furnaces which will give satisfaction. The ladies assumed the raising of \$500 with which to furnish the church, and nobly succeeded—paying for carpets, lights, pulpit-chairs, center-table, and cushions. The cellar is tiled and the church is insured in a good company for five years. If any *North-Western* readers contemplate building a new church to seat from 300 to 350, and to cost from \$4,500 to \$4,700, let them come to Woodhull and see one of the finest little churches on this continent. The people are comparatively poor, and six months ago began without a dollar. There is now enough pledged to pay every dollar by January 1, 1883.

AT WHARTON, OHIO.—Aided, like that at Woodhull, Ill., only by our plans bought and paid for at the price stated in the Catalogue. *The Western Christian Advocate* says:

The new Methodist church, at Wharton, Central Ohio Conference, was dedicated Sunday, Nov. 12, by Dr. C. H. Payne. The church is built after Church Extension Plan No. 6 B. The main audience-room is forty by seventy feet, with class-room projections on each side ten by thirty feet, connected with the main room by folding doors, and will seat 500 persons. The church is Gothic in style, with spire eighty-five feet, and tastefully finished. Dr. Payne's sermon was a masterly exposition of the subject of divine Providence. At the close the trustees announced the entire cost of the church to be \$6,000, of which \$2,300 was unprovided for. Dr. Payne presented the case, and succeeded in raising at the morning service over \$2,500. At the evening service an opportunity was given for

others to assist, and the amount was raised to \$2,650, after which the house was formally dedicated. The pastor, Rev. J. H. Cater, as well as the congregation and the entire community, deserve great credit for their liberality and vigorous prosecution of this work. Mr. O. Blake, an old and esteemed citizen of the community, generously presented the trustees with a bell, weighing 1,600 pounds, at a cost of \$405. It is the finest bell in any Protestant church within twenty-five miles, and is a great credit to the donor.

AT LAKE CITY, IOWA.—This is one of our Special Frontier Churches, (see No. 133 p. 61.) Through the *North-Western Christian Advocate* we have this report :

The new Methodist church at Lake City, North-west Iowa, was dedicated, December 10, by Bishop Hurst, assisted by Presiding Elder J. C. R. Layton. Work was commenced last summer, but was not completed until recently. The building cost, including the bell and expense of moving the parsonage, \$2,500. The people had paid \$900, the Church Extension Board \$250. There remained a debt of \$1,350 to be provided for. Bishop Hurst, after preaching a grand sermon, called for \$1,500, and \$1,666 were secured. The church was duly dedicated, and all friends of the enterprise were happy. This little band, that for years has struggled hard to maintain existence, are profoundly thankful. Lake City votes Bishop Hurst a success, and commends his work to all. Much credit is due to Rev. Hiram Gould, under whose administration the work began. Rev. F. E. Drake is pastor.

Thus the work goes on. We have no doubt that reports of what takes place after the dedication would frequently be of greater interest. The following may serve to indicate what we think may be regarded as the general rule.

AT SARGEANT'S BLUFF, IOWA, some time ago, the Presiding Elder reported to us as follows :

After the dedication, at which the entire cost of the church was provided for, with the aid you had furnished, and a bell besides, the Lord filled the temple with his glory. Eleven were at the altar for prayers that night, twenty the night following, and the meetings have been getting better all the week. All that region is being shaken. The conversions are of the old-time type, and the solid men and women of the place are coming to the cross and to our Church.

FROM A TENT TO A CHURCH.

Early in the year an application from Eastland, Texas, was granted for a donation of \$250 and a loan of \$250 on condition that they should build, without debt other than our loan,

a church by our plan, No. 1 A, of size 26x45. We clip from "The Texas Methodist Advocate," Pastor J. B. Moyes' statement of the case:

This is the first Methodist Episcopal church edifice erected west of the Brazos. Turning to the church record, I find that Rev. H. P. Mann was appointed to this work in the year 1878. When he took charge of the work he found only two members, few people, and no railroad. Every thing was new. When the railroad reached Eastland every thing was business and bustle. The busy throng of people were hurrying hither and thither as if they had no God to fear or soul to save. Thus, for three long years, this old veteran of the cross, with a loving and faithful wife and a large family, held the fort. No one but God and himself and family knows of the difficulties that had to be met and overcome from 1878 to 1881. How true, one soweth and another reapeth. Some sow in tears, others will reap in joy.

I entered the work soon after Conference to erect a church, and with a good Board of Trustees and members, and the help of the good citizens of Eastland, we have been able to finish a stone church 26x45 feet, free of debt, except \$250, loaned by the Board of Church Extension. What a change now and four years ago! Then the pastor was camped in a tent, the presiding elder camped on the square, and the town filled with cow boys and railroad men. Last Sabbath we entered our beautiful new stone church, packed with a fine, intelligent congregation.

The people are progressive and know how to appreciate good singing and a good sermon, for after the dedicatory sermon we wanted \$200 to have the church dedicated free of debt, and inside of thirty minutes Brother Johnson, the presiding elder, raised the amount.

At three o'clock, P. M., children's meeting; short addresses by Rev. H. Graves, H. P. Mann, Sister Smith, of Abilene, and others. At seven P. M. Brother Johnson preached another grand sermon, and wave after wave of salvation passed over the people. After the evening service seven united with the Church.

CHURCH EXTENSION SERMONS have much of salvation in them sometimes, and pastors who prepare and preach them are often surprised at the result. Rev. Dr. Brough, of Hoo-sick Falls, N. Y., did so, and to his astonishment and that of his whole congregation the result was five hundred dollars against ten dollars last year.

Let those who are fond of announcing collections by per cent. tell us what per cent. of gain that is. One sermon bristling with facts may mean two or three good churches upon the frontiers or in the South, with newly organized congregations and Sabbath-schools, and many redeemed souls in heaven.

VOICES FROM THE FIELD.

FROM KANSAS.—Rev. C. R. Rice, Presiding Elder of Emporia District, South Kansas Conference, wrote us in October :

Kansas is breaking out afresh with "Methodist measles!" [Our map shows that. When the whole State shall be well covered with red crosses, "Methodist measles," its health will be still further improved.—Ed.] We dedicated three churches on my district last Sunday, and have three more nearly ready. I have just sent you twelve new applications, five of which are from my district. That from M—— is almost equal to the case of L——, Missouri, [an infidel town where they declare no church shall be built.—Ed.] but we are going to build a stone church there, in spite of spiritualists and infidels, worth \$2,000. We have the foundation walls up. Help us.

At Maple Grove we shall build, if we get the aid asked, a house worth \$1,200 or \$1,500. It is a fine neighborhood.

By the grace of God, and the help of your Board, we intend to plant Methodism all over these prairies.

FROM NEBRASKA.—Rev. W. G. Miller, Presiding Elder of York District, Nebraska Conference, wrote us about the same time :

To persons unacquainted with Nebraska the growth of our cause would, in many instances, be a great surprise. One year ago we organized a new charge on the Platte Bottom, which we named Bellewood, and a preacher was sent as a supply. His first work was to build a parsonage and provide a home for his family. At Bone Creek, seven miles east of Bellewood, he soon began the erection of a church; and, with the aid of \$250 from your Board, succeeded in completing a neat edifice at a cost of \$1,650. (Heath Chapel, No. 118, Special Frontier Church, p. 70.) At the dedication the entire cost was provided for, with a fair margin.

We recently dedicated the new church at Raymond. It was built by Church Extension plan No. 1 B, an excellent plan for a church of moderate cost in any community. It cost \$1,600. On the morning of dedication we needed \$457 to meet the entire indebtedness. The people responded generously, providing the amount required, with a margin of \$100. This appointment was established only about one year ago. A supply was sent to Raymond with instructions to form a class as soon as three members could be obtained. A class of ten members was soon organized, and last winter a good revival occurred, resulting in thirty accessions. With the aid of \$250 the church was procured as above stated. They now have a good society and a church edifice which, for its size, will bear comparison as to style, solidity, and finish with any other I have seen in Nebraska.

Of the eight churches we have erected on the York District, permit me to say that, with a single exception, all are at railroad stations like this one, where they will be of greatest value.

FROM TEXAS.—Rev. G. W. Richardson, Presiding Elder of Columbus District, West Texas Conference, wrote us some time ago :

For two years I have been trying to open a mission in Wharton County, Texas, but find that we can do nothing until we get a church. A white man has given us a deed to an acre of ground at Wharton, the county seat of Wharton County. The title has been examined by Judge Hall and pronounced good. We have a few members who have gotten out the timbers and commenced work, intending to do what they can; and we estimate that the church will cost \$1,000. Our subscriptions can be increased when the house is fairly under way. We must have a special donation to succeed with this enterprise. We have learned that you have special arrangements for frontier churches. Can you not put this on your list, and give us \$500? [No. Application must be made in the form prescribed by the Discipline, and not more than \$250 can be donated for such church.—Ed.] The colored population is quite large. When Texas became an independent republic the African slave trade was open to supply slave labor, and thousands of native-born Africans were smuggled into Brazoria, Matagorda, and Wharton Counties. The Duncan plantation, in Wharton County, had four or five hundred of these native Africans. We have one Methodist preacher in this county. The town of Wharton is the key to the surrounding country. We also need help to build a church at Hallettsville, county seat of Lavaca County. We have had a society here for ten years, but have never owned any church property. Have used the school-house, a dilapidated old building, used by other churches; and it has been a source of so much annoyance that we could make but very poor headway.

At Hallettsville we have seventy members and a small Sunday-school. The congregation is very large. The colored population of the country is very heavy, and this is the principal appointment we have in the county. The four counties of Lavaca, Jackson, Matagorda, and Wharton are as truly missionary ground as any part of Africa.

FROM LOUISIANA.—Rev. L. P. Cushman writes :

I am more thankful than I can tell for the three donations you have sent for churches in my district. I will see that no debts are contracted. Our people do not realize the importance of paying debts as they should, so my rule is, Pay as you go, and go only as you pay. With a little help in the start, and careful management, we can build our cheap churches without debt.

So far as I have seen, and I have some experience in both Texas and Louisiana, and my present district is 300 miles long, the Board of Church Extension is aiding in the education of our colored people quite as much as the Freedmen's Aid Society. Nearly all of our churches are school-houses, and the three you now aid will be of more benefit than I can tell. I pray God's blessing upon your work.

FROM TENNESSEE.—Rev. Jesse P. Price, Presiding Elder of West Tennessee District, Tennessee Conference, writes us :

We have built three new churches on my district this year, and repaired and completed payment for eight. The prejudices against us and our work are fast dying out. We can now get suitable lots in respectable places, and our people are learning to build good churches by your plans. My district will nearly double the collections for church extension this year. The church built by Rev. H. Burdett on Cyprus Circuit will be a great credit to our cause.

FROM MONTANA.—Rev. F. A. Riggin, Superintendent of our Missions in Montana, writes us, under date of Nov. 28 :

Our work throughout the mission is progressing finely. We have built or purchased since our mission meeting, held in July last, four nice parsonages and one chapel. This gives seven homes for our preachers. We expect next year to have the most prosperous season we have ever had in Montana.

All along the line of the Northern Pacific Railroad new towns are springing up, presenting the finest opportunities for church extension I have ever seen. We expect to see Montana reap some of the benefits of your excellent plan for securing suitable church sites in the frontier, and hope to assist your special agent in his work of securing them when he shall come this way. I think the results of that plan will be greater than its most ardent supporters have anticipated.

We are doing what we can to return loans previously obtained, and propose to keep out of debt as far as practicable. We think we have done well considering all the circumstances. We have very nice churches, comparing favorably with any others, and feel under great obligations to the Board of Church Extension for the help received.

KEEP PACE WITH THE RAILROADS.

The "Railway Age" publishes a table showing that the number of miles of main track laid during the year 1882 was 10,821, on 316 lines in 44 States and Territories. Full returns will probably make the grand total 11,000 miles, which is 1,500 miles more than was constructed in 1881—the banner railroad building year up to that time. The number of miles constructed in the States mentioned below is as follows: Iowa, 953; Texas, 817; New York, 752; Ohio, 555; Arkansas, 529; Indiana, 529; Colorado, 500; Dakota Territory, 480; Pennsylvania, 464; Minnesota, 444.

Of the 316 roads noted, 140 are still uncompleted. The capital invested during the year is estimated at \$270,000,000, exclusive of the amounts expended in the preparation of the road-beds on which tracks are not yet laid.

There must be a great increase of zeal and liberality if the Churches keep pace with the railroads.

FREEDMEN'S AID SOCIETY.

SCHOOLS FOR FREEDMEN.

BY R. S. RUST, D.D., Corresponding Secretary.

1. Our society has established in central locations and sustained for the colored people in the South six chartered institutions, one medical college, four theological schools, and fourteen seminaries, making twenty-five.

2. One hundred teachers, on an average, who are scarcely less distinguished as missionaries than as instructors, have been sustained in the field during the past fifteen years.

3. Seventy-five thousand (75,000) pupils, according to our best estimate, have been taught in our schools of various grades.

4. It is estimated that three fourths of a million (750,000) of children in the South have been taught by the teachers of our schools and by our pupils who have engaged in teaching; so far-reaching and reproductive is this work of education, this training of immortal mind under the influence of our holy religion, for the elevation of this race and the salvation of the world.

5. In the accomplishment of this work, the Society has collected and disbursed during the past year \$110,745 66, and during the fifteen years of its history, \$1,098,040 64.

6. It has invested more than \$350,000 in permanent school property. A glance at our chartered colleges alone will show that this estimate is far below the actual value.

Clark University, including Chrisman Hall, one of the best-arranged school-buildings in the South, a beautiful residence for the president, a pretty cottage for a professor, workshops for students, and four hundred and fifty acres of land overlooking the city, rapidly increasing in value, would be cheap at \$100,000.

Central Tennessee College, with its five attractive buildings, the admirably arranged medical college, the commanding four-story brick edifice built by the Tennesseans, that popular

troupe of gifted singers that delighted so many intelligent audiences all over the land, could not be duplicated for \$80,000.

Clafin University, at Orangeburg, with its charming grove and lawn, its fertile farm, its commodious college edifice, its connection with the agricultural school, and its liberal appropriation from the old Palmetto State, takes high rank as a literary institution, and exerts a wide-spread influence; \$30,000 is a moderate estimate of the value of this property.

New Orleans University has a valuable property, in a pleasant part of the city, worth \$20,000, but the old and inconvenient dwellings are of little value and must soon give place to larger and better ones. Romanism is intrenched in New Orleans, and our university should furnish every facility in preparing our youth to meet this wily foe. We solicit the attention of men of wealth in our Church to the necessity of a new building for New Orleans, and the great opportunity for usefulness here presented.

Rust University, at Holly Springs, Miss., is located on a tract of land in the city, containing twenty acres, in full view of the whole town. The old college building has for years been crowded with students, and many have been turned away for the want of room; but through the liberality of Hon. J. J. H. Gregory, of Marblehead, Massachusetts, a member of the Congregational Church, and the Hon. George I. Seney, of Brooklyn, New York, of our own Church, a commodious building, combining the latest improvements in school architecture, is in process of erection, which will accommodate two hundred students. This property is worth more than \$40,000.

Wiley University has a boarding-house, a residence for the president, a cottage for a professor, a farm for work, a site covered with forest trees, commanding a view of the town; but there is great need of the speedy erection of the central college building to complete the plan, of which the two brick edifices are designed as wings. This is our only institution of a high grade for the vast empire of Texas, and it has claims upon the Church for more liberal endowment and for better accommodation for the large number of students that resort to it for instruction. Its property is estimated at \$20,000.

7. It has given special attention to the training of teachers.

Whoever educates the children controls thought and molds future generations. Our Church believes that she owes it to herself, to humanity, and to God, to take an active part in preparing good teachers for the training of the millions of ignorant children in the South. Thousands are now teaching in schools of various grades in different sections of this country, who were educated in our institutions, and still there is a great scarcity of competent instructors. Our aim is to furnish Christian teachers who will make good citizens as well as bright scholars, who will educate in morals as well as in mathematics. Religion must be wrought into the very fabric of the soul, and not merely impressed upon its surface, and this must be done in the process of education, and not postponed till the school life of the child is terminated.

8. Our schools have done much in preventing the freedmen from becoming Romanists. The Papists, under the auspices of the Pope and Archbishop Manning, have sent a large number of missionaries to labor among this people, carefully selecting those who recognized their manhood and were free from prejudice on account of color. They have vast resources at their disposal, and expend them freely in the accomplishment of this object. The freedmen are so anxious to learn that they will attend poor schools taught by Papists if Protestants do not furnish good ones; but the instruction of Romanists disqualifies them from becoming loyal citizens or intelligent Christians. There has been no agency in the field so well adapted to confront this foe as the Freedmen's Aid Society. Wherever a priest or a sister of charity went to proselyte the people and organize a church, there they found a Methodist to resist the attack. Our teachers, with large experience, were in the field, our schools were judiciously located, and our teachers efficient, enthusiastic, and pious.

Methodism, with its spiritual worship, meets a great want of the Negro, whose heart is so susceptible to religious impressions. Class, prayer, and campmeetings, fervent preaching and exhortation, singing our songs, and relating Christian experience, have proved more than a match for all the ceremony and display of the Romish Church, and have kept multitudes of freedmen from being drawn into the meshes of Romanism.

9. Our schools have greatly improved the character of the piety of the freedmen. While we condemn the defective piety, boisterous worship, and inconsistent life found among the freedmen, we must remember that inconsistencies in Christian character and life are not peculiar to this people; it is possible that some of these blemishes might be found in Christians of a lighter hue; and we should not, on this account, withdraw our confidence from these brethren, and class them among unbelievers. We must recognize the genuineness of their religion, that emotion as well as thought is essential to piety, that religious development is scarcely less dependent upon feeling than thinking, and that thought only ripens into golden fruit when quickened by the inspiration of emotion. Even truth itself in the intellect lies cold and dormant till it enters into the affections, inflames the soul, and quickens its possessor to a sublime faith and heroic life. The poor, ignorant freedman, worshiping God with all the light he has, struggling to perform the stern duties of life with a trustful heart, as well as the scholar and the philosopher, is precious in God's sight, and shall share in the joys of his kingdom.

An emotional religion, then, must not be indiscriminately condemned, but it is unnecessary to enlarge upon the immense value of education in regulating and giving a healthy tone and development to the piety of the freedmen.

10. Our schools have awakened an interest for improvement among the white people. Colored people attend school, acquire knowledge and ability to lead useful lives, and this fact is a stimulant to arouse white children also to go to school and secure an education. It is not a pleasant thing for white parents to see their children growing up in ignorance and vice, while the children of colored people attend school, become intelligent, and secure places of trust and profit. Wherever a good school is located a great change for the better takes place. The appearance, manners, and conduct of the people change, and the whites catch the spirit that prevails, and join in the effort for improvement, not being willing to be distanced in the race for knowledge by those so long looked upon by them as an inferior people.

BOARD OF EDUCATION.

ANNUAL MEETING.

THE Board of Education of the Methodist Episcopal Church held its annual meeting in New York on Nov. 14, 1882. The members present were Bishop Simpson, the Rev. Drs. Lindsay, Holmes, Ninde, and Kidder; also Messrs. O. Hoyt, J. Elliott, and C. C. North.

The Treasurer's report showed the gratifying result of a handsome increase of receipts. Two new sources of increase were recognized as deserving special note, and giving good promise for the future. The first was that of legacies, from which \$1,190 had been received; the second was that of a sale of donated property, amounting to \$444 60. The sum received from payments on the account of loans to students was greater than during any former year, amounting to \$1,025. When to these several amounts were added that of the Children's Day collections and special donations, namely, \$15,341 96, the grand aggregate was reached of \$18,026 56. The corresponding aggregate in 1881 was \$9,256 86, and in 1880, \$2,079 24. Exclusive of the interest on invested funds the receipts of the year just closed were found to be greater by \$1,755 74 than those of the eight years prior to 1881. These figures demonstrate in a striking manner the awakening and extending interest of the Church in the cause of education as represented by this Board. Scarcely less gratifying was the statement of the Corresponding Secretary's report, that more than \$11,000 would be disbursed during the year 1882 in aid of not less than 250 students of both sexes attending some 60 different institutions of the Church in different parts of the United States and foreign lands. The sum of \$10,000 was appropriated for the same object for the year 1883, and, in addition, all that may be collected on loan account and by means of special donations and subscriptions that may be made for the direct aid of students through the agency of the Board. The fixed appropriation

would have been made larger but for a constitutional limitation which requires the Board to invest for income its regular receipts. By the action taken, however, it appeals strongly to those who have heretofore received aid from the Board to reimburse their loans as fast as they can, that others may be aided in turn. At the same time it invites the liberality of persons who are willing to donate money to be immediately used in encouraging the numerous students who at this time need help beyond the available resources of the Board.

The officers of last year were re-elected, namely, Bishop M. Simpson, President ; O. Hoyt, Treasurer ; C. A. Holmes, Recording Secretary ; D. P. Kidder, Corresponding Secretary.

ACTION OF ANNUAL CONFERENCES.

When, in February, 1881, this Board determined on new and enlarged effort for the accomplishment of the work assigned to it in the economy of the Church, it was resolved to open an official correspondence with the several Annual Conferences. Circulars were accordingly sent to the Conferences of that year, beginning with the month of March. As a result, we were enabled to publish at the end of the year a most encouraging series of resolutions passed by more than thirty large and influential Conferences.

In response to our circular of 1882 we have now the pleasure to record the following additional resolutions and declarations. In reviewing the aggregate action of so many Annual Conferences extending over so vast an area, and embracing so many thousands of intelligent and zealous ministers of the Gospel, we think it may be justly claimed that our appeal to the Church has been unanimously and formally sanctioned. This view is heightened by the fact that nearly, if not all, the Conferences not represented in the list of resolutions have sent to us their Children's Day collections, thus expressing their interest in our work by deeds if not in words.

We recognize this co-operative action as exceedingly helpful and encouraging. We, moreover, regard ourselves as placed by it under new and stronger motives to deserve well of the whole Church in the years to come.

And now that the official correspondence proposed has been well inaugurated, we trust that it may be kept up with increasing interest and profit in the future. Our circulars for 1883 will be sent to all Conferences meeting after the first of March, and it is to be hoped that the facts they will present will, in every instance, secure approving responses, however brief. In this way, a habit may be formed of considering and encouraging the enterprise of Christian education in its broadest and most comprehensive aspects. This habit will be helpful and stimulating to local educational enterprises by showing, in addition to their intrinsic importance, their relations to a grand connectional educational system. We beg especially to suggest to members of Conferences not represented by resolutions like those subjoined, the desirability of being so represented hereafter.

As last year, the names of the Conferences are arranged with joint reference to chronological order and geographical connection, although the former principle, like the alphabetical, often separates Conferences from their nearest neighbors. When all the Conferences shall have taken action, it may be thought proper, for convenient reference, to present their resolutions in the order of an alphabetical arrangement of the names of the Conferences. Meantime, for the actual and relative position of the several Conferences in reference to the encouragement of our connectional educational movement, we must refer to our forthcoming report on Children's Day, 1882, from which the list following the resolutions passed is summarized.

CONFERENCE RESOLUTIONS IN 1882.

BALTIMORE.

We call special attention to the Children's Day collections, and urge that they may be taken in all our churches, and forwarded to the Rev. D. P. Kidder, D.D., to be applied for educating Sunday-school scholars for the work of the ministry.

WILMINGTON.

We notice with gratification the increasing attention which is being given to the observance of Children's Day in making it an occasion of bringing prominently before the minds of the people the great educational interests of the Church. We would hereby recommend that the collec-

tions taken upon Children's Day for the cause of education be at once thereafter forwarded to the Parent Board, that they may immediately begin the work for which they are designed, that of helping worthy Christian young men and women in acquiring a liberal education.

We rejoice in the fact that there is a revival of interest in the educational Board. It has not died, but is awaking to most vigorous and healthful life, and is certainly fuller of promise than ever before. Its noble endowment of one hundred thousand dollars, its loans, now being paid in and then going out again, bringing help and encouragement to struggling students in a manner which is least likely to enfeeble them, the increasing collections in its behalf, and withal, its skillful, thoughtful, and faithful Corresponding Secretary, Dr. Kidder, all combine in making it an arm of strength of which our Church throughout the land may well be proud.

PHILADELPHIA.

The Board of Education, with Rev. Dr. Kidder as its executive officer, is achieving results more than ever valuable. Its invested funds amount to more than \$115,000. Its beneficiaries are scattered among about sixty of our institutions of learning in all parts of our extended territory. We heartily unite with the Board in urging the general observance of Children's Day, and the taking in our Sunday-schools of the collection for the "Children's Fund," as required by the Discipline.

NEW JERSEY.

Resolved, 1. That we have learned with pleasure, from the reports of the Board of Education, that the new movement inaugurated by them about a year ago has been encouragingly successful, resulting in a marked increase in the collections, both for the local and general educational enterprises of the Church.

Resolved, 2. That in accordance with our own former action, and with the recommendations of the recent Ecumenical Council, we will endeavor to see that Children's Day is every-where faithfully observed in harmony with the Discipline, ¶ 254, § 5.

Resolved, 3. That we advise preachers in charge to send forward to the Board of Education, as soon as convenient after Children's Day, the amounts then collected.

Resolved, 4. That we urgently request that every church take a collection, on Children's Day particularly, for the Board of Education.

Resolved, 5. That prompt and efficient aid rendered by the Board of Education to properly recommended students both in Dickinson College and Pennington Seminary, has increased its claims upon our people for a liberal support.

Resolved, 6. That the sum of sixteen hundred dollars be apportioned by the presiding elders, to be raised by the churches for the educational collection, exclusive of moneys contributed on Children's Day.

CENTRAL PENNSYLVANIA.

The committee, after an examination of the reports of the Board of Education and the various institutions of learning which have, heretofore, had the cordial indorsement of this Conference, finds abundant cause for encouragement and quickened zeal in the cause of higher education.

Gratefully do we note an increase of \$250 in our Conference, over the year preceding, for the Educational Fund, an increase of \$7,177 62 from collections and repayments of loans in the Church at large, and cherish the hope that contributions to this noble cause may continue to increase until all our poor but deserving young men may be helped by this fund, and thus preclude the necessity of their seeking admission into our Conferences without requisite culture and training.

We recommend that the pastors of all churches in our Conference make special arrangements to observe Children's Day according to the letter and spirit of the Discipline, asking for a liberal collection, persuaded that there "is no grander benevolence than that which enables an immortal mind to come to its maximum of power under the influence of Christian education and training."

WYOMING.

We recommend that the second Sunday in June in each year be made a "field-day" for education in all our churches.

That at one of the services of that day a sermon be preached, setting forth the needs of our educational institutions, and a collection be taken for Wyoming Seminary and Syracuse University, to be divided according to the plan adopted by our Conference Educational Society.

That a second service be held on that day, which shall be a grand rallying of all friends of Sunday-schools, thus meeting the disciplinary provision for Children's Day, at which a collection be taken for the Board of Education of the Methodist Episcopal Church.

WASHINGTON.

Whereas, The enterprise of Christian education involves our deepest interests and our highest hopes; and

Whereas, The time has now come for our Conference to fall into line with the action of sister Conferences, in fully developing our Church system of educational efforts; therefore,

Resolved, That our preachers are earnestly advised and requested to carry into practice both the letter and the spirit of our disciplinary rules, which require each preacher in charge to preach on the subject of education, and take a collection in every society once a year in aid of the work of education.

Resolved, That the moneys collected on that occasion be paid to our Conference Education Society as an auxiliary of the General Board of Education, and applied in aid of students according to the provisions of the constitution.

Resolved, That we will pay special attention to the observance of Children's Day, on or near the second Sunday of June, as recommended by the Discipline, and that the collections in the Sunday-school on that day be forwarded as early as practicable to the Board of Education in New York.

Resolved, That we approve of making the second Sunday in June an educational day throughout our work, in which the claims of education and educational effort shall be urgently enforced upon both old and young, and on which both of the above collections shall be taken.

Resolved, That the moneys collected for education during the past year be paid to the Centenary Biblical Institute, with the exception of the Children's Day collections, which shall be forwarded to the Parent Board of Education at New York.

DELAWARE.

The subject of education is one of vital importance to us as a Conference and as a people. In it we have much at stake, and it demands our immediate and earnest attention.

We recommend, as far as possible, the general observance of Children's Day, but hope that our brethren will remember that collections taken on that day must be sent directly to the Treasurer of the Children's Day Fund in New York.

VIRGINIA.

Inasmuch as we think the prosperity, general interest, and good of our Church, both in enlightened and unenlightened nations, greatly, if not wholly, depends upon the cultivation of the minds of the people—and especially the ministry—we prayerfully recommend the interests of the Board of Education for their approbation and support, hoping, also, that they will not allow to be passed by unobserved or unpracticed the disciplinary rule, which is as follows:

"It is recommended that the second Sunday in June be everywhere observed as Children's Day, and that whenever practicable a collection be taken in the Sunday-school in aid of the said Board of Education."

NEWARK.

The establishment of the Board of Education by the General Conference of 1868 was a wise step, and fraught with results which will be increasingly beneficial upon the generations to come. We are pleased to learn that the interest in the cause of education, as it is represented by this Board, is becoming more general each year.

NEW YORK.

Among the useful results of having our Board of Education in recognized and efficient action is the official publication of our Connectional Educational Statistics for the first time since 1874. The showings from it are full of suggestion and encouragement.

It is a matter of gratification that the efforts made during the past year to place the Board of Education of our Church in that position of activity and influence it was designed to occupy have been cordially welcomed throughout the Church. More than thirty of the Annual Conferences have followed our example of welcoming it, by formal resolution, to its proper place in our educational system. As a result, collections have reached its treasury from eighty-three different Conferences, and there has been an advance in its aggregate receipts of over three hundred per cent.

A corresponding increase has taken place in the amount of funds it is disbursing in aid of students in our institutions throughout the country and our mission fields. We, therefore, renew our proposals to pay one fourth of the amount of the educational collections taken in our churches to the parent Board of Education.

We are specially pleased that an increased interest has been manifested in Children's Day, and that it was recommended by the Ecumenical Council of London for general observance throughout the twenty millions of Methodism.

We, therefore, suggest that increased attention be given to making it more and more influential for good in proportion as its observance is extended. We commend a prompt transmission of the collections taken on Children's Day to the Treasury of the Board.

NEW YORK EAST.

Let us remember the claims of the Board of Education upon our churches. As we increase its revenue by liberal collections, its benefit will be extended more widely among our people.

TROY.

The Church still greatly needs to have her energies aroused and directed in the cause of Christian education. An enthusiasm akin to that sustaining our missionary enterprise ought to inspire our speech and action with reference to this subject.

The observance of Children's Day, while productive of certain valuable results that commend it to the whole Church, still, as at present followed, is chiefly suggestive of a great duty left undone.

NEW ENGLAND SOUTHERN.

Board of Education of the Methodist Episcopal Church.

It is gratifying to note the prosperity of this great connectional educational agency, which had its origin during our centenary year.

The recently elected Corresponding Secretary seems to be infusing new life into the Society. The receipts of the Board from collections, donations, and the repayment of students' loans, reached last year the sum of \$9,256 86, an increase of over three hundred per cent. beyond that of the previous year. During the year \$8,000 were disbursed to one hundred

students in forty-five different institutions of learning, and the amount has been increased, in the apportionments for the present year, to \$10,000.

The committee recommend the general observance of Children's Day, in accordance with the following rule of Discipline :

"It is recommended that the second Sunday in June be every-where observed as Children's Day, and that wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-School Fund of the Board of Education.

"Let one day in every year be faithfully observed as Children's Day!" is the utterance of the recent Ecumenical Council, thus emphatically sanctioning this peculiar observance which had its origin with our Church.

NORTHERN NEW YORK.

Educational Society of the Methodist Episcopal Church.

Whereas, We note with great pleasure the increasing interest among our people in educational work; and

Whereas, This is due, in part, at least, to the systematic efforts of this society to furnish intelligence on the subject and to interest the children; therefore,

Resolved, That we commend the Educational Society and its methods to all our churches.

Resolved, That we recommend the general observance of Children's Day.

VERMONT.

We earnestly recommend that Children's Day be scrupulously observed in all our charges, in accordance with its special design.

NEW HAMPSHIRE.

The Board of Education takes on itself, under the efficient direction of Rev. D. P. Kidder, greater plans and renewed activities, thus placing itself alongside the other great departments of our Church work. Its published statistics should be studied by every Methodist, since they show at a glance the gigantic interests involved in our educational institutions, occupying as they do all parts of our common country. We recommend the observance of Children's Day, and the forwarding at once the collections of that day to the treasurer at New York.

MAINE.

To unify the various interests of our educational institutions, and to assist deserving youth in acquiring an education, the Board of Education has been established by the General Conference, and it is doing an important work in assisting promising young men and women to educate themselves for the responsible positions in society. We want not only Methodist ministers, but also Methodist physicians, lawyers, editors, teachers, and business men of large capacity. For such the hour demands more

than a seminary course. Let the student be urged to the acquisition of the highest possible culture, and not to be in too much haste in entering upon the activities of his profession. To encourage and assist students of all grades is the main object of the Board. A judicious selection is made of such as promise to be of worth to the Church. The Board wisely conserves the self-respect and manhood of students by only loaning, not giving, sums of money, and in limited amounts, to be repaid as soon as possible with interest.

Children's Day is a suggestion of this Board, and its observance is urged on all our churches. In interest and usefulness it is fast becoming *the* day of the year. The disciplinary collection ordered to be taken on that day should at once be forwarded to the Secretary of the Board of Education, and not unfairly devoted to meet local expenses of Sabbath-schools and other demands.

EAST MAINE.

The Board of Education.

The influence of the centenary of American Methodism will live through the ages, and the most popular feature of its work is the Children's Fund. The disbursements of the proceeds of the Educational Fund and the Children's Fund have amounted to more than \$63,000. An auspicious event gave us this anniversary, which has within it untold beatitudes and before it a great destiny. We reiterate the utterance of the Ecumenical Council: "Let one day in every year be faithfully observed as Children's Day."

Resolved, That the Conference urgently request every pastor to take a collection for the Children's Fund, which shall be forwarded directly to the treasury of the parent Board of Education.

Resolved, That the necessities of educational work within the bounds of our Conference are such that the Conference should form an East Maine Conference Auxiliary to the Board of Education.

MISSOURI.

Your committee are in full sympathy with the work of the Board of Education of the Methodist Episcopal Church, and earnestly recommend that all our pastors comply cheerfully and heartily with the disciplinary requirements, to preach on the subject of Education, to take a collection for the cause, and to observe Children's Day.

KANSAS.

Resolved, That Children's Day be faithfully observed in all our charges.

SOUTH KANSAS.

We further recommend that each church or Sunday-school observe Children's Day, and take a collection and send it to the Secretary of the Board of Education.

NORTH INDIANA.

We heartily indorse the appointment of Dr. D. P. Kidder as Secretary of the Board of Education. Under his direction our general educational interest is brought more fully to the attention of the Church, and its claims urged upon our people. During the past year \$8,000 have been expended in aid of young men preparing for the ministry in our educational institutions. Since the organization of the Board, twenty Indiana students have been aided to the amount of \$1,150. The Centennial funds and the Children's Day collections are the sources of income of the Board. We recommend the observance of this day in all our churches.

INDIANA.

We recommend the observance of Children's Day in our charges, and that the sums realized from this service be forwarded to the general Educational Fund of the Church.

SOUTH-EAST INDIANA.

We call especial attention to the report of the Board of Education of the Methodist Episcopal Church for the current year, 1882, and exhort the brethren to increased educational effort, especially in the direction of the Children's-Day collection.

NORTH-WEST INDIANA.

We regard the observance of Children's Day, according to the Discipline, to be highly beneficial to our Sabbath-schools, and we regard the object of the funds thus secured to be a very worthy one. More than twenty students in our own University at Greencastle, in the past year, to the extent of \$1,150, were aided in their efforts to prepare for the Christian ministry; therefore,

Resolved, That we call upon our brethren to join us in a proper observance of Children's Day.

Resolved, That we request every pastor in charge to forward the funds secured on Children's Day, as soon as convenient, to Dr. D. P. Kidder, of the Board of Education at New York.

NORTH OHIO.

Whereas, The Discipline plainly distinguishes between the general Educational collection and the Children's-Day collection; therefore, be it

Resolved, That we ask our preachers to give this subject their specific attention; therefore,

Resolved, That we instruct the collections to be taken separately, either at different hours of the same day or on different days.

Resolved, That the funds of each collection be separately labeled in the Educational envelope returned to Conference; provided that in case the preacher sees fit to forward the Children's-Day collection to the Parent Board, that Board's receipt shall be accepted by this Conference as money accredited to that fund.

CINCINNATI.

Resolved, That there is no more needed or benevolent provision in connection with our educational work than the creation of a fund to aid worthy students of either sex to obtain an education in some one of our numerous and noble institutions.

Resolved, That we congratulate ourselves and the Church upon having such a fund, a fund initiated in 1866, and subsequently administered under General Conference action; and to-day we hear with pleasure of the revival of interest in this cause under the secretaryship of Dr. Kidder.

Resolved, That we will promote the celebration of Children's Day in all our charges, and, keeping the beautiful offerings of the children separate, devote them sacredly to the use for which the fund was primarily created.

OHIO.

All moneys contributed on Children's Day and forwarded to Dr. D. P. Kidder, shall be reported by a special treasurer appointed by the Conference for that purpose, and shall be reported separately in the Minutes.

DETROIT.

An exhibit of the work of the Board of Education and its auxiliaries shows that since its organization, in 1873, with \$185,493, 1,588 young men have been aided in their preparation for the ministry. The purpose of the Educational Fund, and the observance of Children's Day, are commended to the sympathy and co-operation of the Conference. We respectfully ask the Conference to appoint a committee of three to make arrangements for the organization of a Conference Educational Society, auxiliary to the Educational Society of the Methodist Episcopal Church, and report at our next session.

MICHIGAN.

Resolved, That in view of the complication arising in the disposal of the educational funds, the brethren be urged to forward all moneys taken on Children's Day to the authorities at New York, and that the sum so forwarded shall be indicated on the treasurer's envelopes opposite "Parent," and all other educational moneys opposite "Conference."

ILLINOIS.

We are pleased to note the prosperous condition of the Board of Education of the Methodist Episcopal Church, and that Children's Day is being more largely observed than ever, and that the interest in the object and work of the society is on the increase. The Board is now making larger appropriations for the aid of indigent students than ever before. This society demands our encouragement and co-operation.

Resolved, That we heartily indorse the Board of Education and its work, and that we will take and forward our educational collection as enjoined by the Discipline.

CENTRAL ILLINOIS.

It gives your committee great pleasure to be able to state that the Board of Education is doing a great and good work, having already assisted eight hundred students, representing sixty institutions of learning, whose patronage has been increased and whose influence has been extended, thus greatly advancing the interests of humanity and increasing the power of the kingdom of Christ.

Children's Day was very largely observed the past year with gratifying results. We heartily approve the sentiment of the Ecumenical Council in London: "Let one day in every year be faithfully observed as Children's Day." With great pleasure we commend this Board to the still greater sympathies, prayers and benefactions of the Church.

Resolved, That we will observe Children's Day in all our charges, and take collections for the Board of Education.

Resolved, That we will preach upon the subject of education, and remember the Board and its great work in our prayers.

ROCK RIVER.

Children's Day is becoming an assured and prosperous reality. "Let it be carefully observed." Let us make it not only a thing of beauty and of joy, but also a source of power in attaching our children to the Church, and affording them an opportunity upon which they may contribute means that shall exalt and mold the future. This is the one means of increasing the Children's Fund—sacred to the aid of Sunday-school scholars striving to obtain an advanced education. Therefore,

Resolved, That we will, wherever practicable, sacredly observe the order of Discipline by holding Children's-Day service on the second Sunday in June, and will in no wise consent to divert the collection from its own legitimate channel, and will send it, as soon as practicable, to the Corresponding Secretary of the Board of Education, (805 Broadway, N. Y.,) and inclose his voucher in the educational envelope at the Conference, the amount to be reported in the Educational column of the Minutes.

Resolved, That we will earnestly try to make the Children's-Day collection equal to five cents for each member of the Sunday-school.

IOWA.

Resolved, That loyalty to the Church and love to the lambs of the flock demand at our hands earnest, faithful effort to increase our educational collections, and to add interest and efficiency to the observance of Children's Day.

DES MOINES.

We are pleased to learn of the advancement and largely increased usefulness of the work of the Board of Education of the Methodist Episcopal Church, as represented in its report to the Annual Conferences.

We recognize that it fills a great need in our Church economy, and are grateful for the aid which it has been able to afford to worthy students in

our section. We pledge the Board our earnest support as a Conference, and heartily commend the faithful observance of Children's Day by every charge within our bounds.

NORTH NEBRASKA.

We recognize the education of the youth as one of the highest duties and responsibilities of the Church. As in the past, our Methodism is still the friend of higher education. We owe it to ourselves and to God to do what we can to control this education in the interests of Christianity.

We are fully in sympathy with the General Board of Education in the work it is doing. We recommend that all our churches observe Children's Day as contemplated in our Discipline.

WEST NEBRASKA.

Resolved, That we freely bestow our hearty sympathy and support to the Board of Education of the Methodist Episcopal Church, that is doing so much needed work in aiding young men for the ministry and young women for the missionary field to secure an education.

Resolved, That we take collections in all our charges, and urge our people to contribute to this cause.

OREGON.

The Children's-Day movement, as now inaugurated in our Church, is rapidly becoming popular, and promises to become one of the most important educational auxiliaries of the Church. Though "the dew of the morning is still upon it," the fragrance of its blossoms cheer and refresh our homes, Sunday-schools, and our churches, wherever it has been properly observed, and its ripe fruits are already being gathered in liberal collections, and "increased attendance on our literary institutions of the very persons we want to see in them." It also gives promise of a permanent and growing interest in behalf of those institutions, which will at no distant day result in freeing them from debt and giving them ample endowment. If we do our full duty to the children of the present, we may safely expect them to provide for the interests of the Church of the future.

Resolved, That we will endeavor to make a success of Children's Day as required by the Discipline.

Resolved, That, as far as it is known to us, we cordially indorse the administration of the "Board of Education" of our Church.

Resolved, That we hail with joy the appointment of that veteran educator and the personal friend of so many of us, Rev. D. P. Kidder, D.D., to the office of Corresponding Secretary of the Board of Education.

CALIFORNIA.

That the second Sunday in June be every-where observed as Children's Day, and that wherever practicable a collection be taken up in the Sunday-school, in aid of the Sunday-School Fund of the Board of Education.

KENTUCKY.

We desire to call the attention of our brethren in the ministry to the disciplinary duty of preaching once a year, at least, in all our congregations, on the subject of education, of taking up a collection for education, and of observing Children's Day.

HOLSTON, 1881.

Resolved, That we have received, with pleasure, Dr. Kidder's report of the Board of Education; are sincerely grateful for assistance given needy and worthy students in the university and seminaries of our Conference.

Resolved, That in view of the generous aid received from the Board of Education, and especially in view of the fact that the continuance of such aid for the future is contingent upon our taking the collections, we will, as presiding elders and pastors, give special attention to the collections on Children's Day.

1882.

Resolved, That we tender to the Board of Education our sincere and hearty thanks for the aid granted our ministerial students during the past year, and that we pledge ourselves to observe Children's Day in taking collections in all our churches in the interest of said Board of Education.

GENESEE.

We believe that the Board of Education takes rank among the most important agencies of the Church; that in the present condition of society it holds interests which are of vital importance to the substantial advancement of the Church; and we look with strong desire to see its work enlarged until it shall assume the responsibilities which belong to it, and direct in all the great plans and movements which relate to the educational interests of the Church.

We would call especial attention to the requirements of the Discipline relating to the observance of Children's Day, and recommend that a collection therewith be taken up in all the Sunday-schools for the Children's Fund.

CENTRAL GERMAN.

We would recommend to the members of this Conference the introduction of appropriate services for the children on the day appointed by the Church as "Children's Day,"—to make the cause of education the special topic of that day, and whenever practicable, to take a collection in the Sunday-schools for the Children's Fund.

CHICAGO GERMAN, 1881.

Resolved, That we will observe the Children's Day in all our Sunday-schools and wherever practicable.

EAST GERMAN.

Resolved, That we will continue to interest our societies in the work of education, and encourage them to assist this cause; and that we will also faithfully observe the celebration of the Children's Day on the second

Sabbath in June. *Resolved*, That in future the collections of Children's Day shall be reported separately at Conference.

GERMANY AND SWITZERLAND.

Resolved, That we express our gratitude to the Board of Education for the aid it has rendered to students in the Mission Institute at Frankfort.

Resolved, That we recommend to every preacher in charge, hereafter, to hold the Children's Day prescribed by our Discipline, and to take the collection.

JAPAN MISSION.

The Annual Meeting unanimously adopted a resolution to introduce at once the observance of Children's Day in all the charges of the mission.

RECEIPTS FROM CONFERENCES.

For the first time, we now submit a tabulated summary of receipts from the several Conferences. It requires the following explanations: In cases in which collections have been sent in bulk by Conference treasurers or other persons, without specifying the charges contributing, it has been impossible to determine the number of the latter. An estimate has therefore been made, based on the average of collections reported to the secretary. While the result obtained may not be strictly accurate, it will be nearly so, and may answer the purpose until detailed reports are furnished from all Conferences and charges. To save space and expense in printing, only even dollars are reported, on the plan of counting as dollars all sums over fifty cents and omitting smaller sums.

A study and comparative view of this summary by Conferences will be found very interesting and suggestive. While it will show how encouragingly the Children's-Day movement has already begun, it will also show how much more it would accomplish if universally entered into. According to the showing, only about 2,128 charges sent in collections in 1882, while at least 6,492 charges are unrepresented in our figures.

We are extremely anxious to have every charge and Sunday-school of the Church represented in our report for 1883, and in this view appeal to our ministers in the several Conferences for universal co-operation. Let us see what can be accomplished by simultaneous and united effort in a cause closely identified with the future of our Church. Judging from the testimony sent in from all parts of the Church, and exten-

sively published in the MANUAL for July, 1882, and in all our weekly papers, no collection is more popular with our people, old and young, and no observance more advantageous locally, than that of Children's Day. Let none, therefore, be deprived of the privilege of co-operating, and thus securing a title to a share in the results when occasion shall arise.

OFFERINGS TO THE BOARD OF EDUCATION IN 1882, SHOWN BY CONFERENCES.

CONFERENCES.	Charges Contributing.	Amount.	Charges not Contributing.	CONFERENCES.	Charges Contributing.	Amount.	Charges not Contributing.
Alabama.....	5	\$11	18	New England.....	56	\$356	134
Arizona.....	2	15	..	New England Southern..	40	215	72
Arkansas.....	2	3	31	New Hampshire.....	39	130	52
Austin.....	1	2	15	New Jersey.....	67	549	73
Baltimore.....	26	276	142	New Mexico.....	1	5	..
Black Hills.....	1	6	..	New York.....	80	845	136
Blue Ridge.....	2	6	..	Also $\frac{1}{2}$ of Gen'l Collec'ns	..	218	..
California.....	60	305	51	New York East.....	67	835	129
Central Alabama.....	14	26	..	North Carolina.....	11	42	14
Central German.....	9	37	71	Northern New York....	25	128	134
Central Illinois.....	47	331	113	North Indiana.....	31	166	107
Central New York.....	51	505	141	North Nebraska.....	6	40	18
Central Ohio.....	15	101	101	North Ohio.....	26	269	93
Central Pennsylvania..	57	467	111	North-west German....	4	14	66
Chicago German.....	10	39	47	North-west Indiana....	32	185	68
Cincinnati.....	45	605	105	North-west Iowa.....	12	44	42
Colorado.....	6	38	40	North-west Kansas.....	8	30	42
Columbia River.....	2	12	31	North-west Norwegian..	2	42	31
Dakota Mission.....	2	23	..	North-west Swedish....	7	24	31
Delaware.....	4	9	56	Ohio.....	22	177	126
Des Moines.....	20	95	109	Oregon.....	2	14	41
Detroit.....	32	248	159	Philadelphia.....	55	812	157
Also Collections.....	..	275	..	Pittsburg.....	30	253	105
East German.....	8	19	27	Rock River.....	74	737	100
East Maine.....	16	46	59	Saint Louis.....	27	118	60
East Ohio.....	37	332	152	Saint Louis German....	4	15	56
East Tennessee.....	9	20	10	Savannah.....	22	60	47
Erie.....	38	292	114	South Carolina.....	19	80	54
Florida.....	6	21	26	South-east Indiana....	12	51	74
Genesee.....	36	246	159	South German.....	1	5	22
Georgia.....	6	11	22	Southern California....	3	31	29
Germany and Switzerland.	..	40	..	Southern Illinois.....	29	121	84
Holston.....	6	23	58	South Kansas.....	25	95	41
Illinois.....	38	168	170	South-west Kansas....	11	51	27
Indiana.....	2	18	95	Tennessee.....	15	45	27
Iowa.....	16	79	89	Texas.....	7	25	62
Kansas.....	37	233	45	Troy.....	44	286	111
Kentucky.....	4	27	63	Upper Iowa.....	32	215	112
Lexington.....	37	41	37	Vermont.....	44	222	79
Little Rock.....	3	10	15	Virginia.....	3	10	28
Louisiana.....	3	13	50	Washington.....	22	113	88
Maine.....	16	70	63	West German.....	5	19	37
Mexico.....	10	67	..	West Nebraska.....	5	23	..
Michigan.....	42	414	160	West Texas.....	13	38	34
Minnesota.....	32	337	92	West Virginia.....	15	58	98
Mississippi.....	21	71	49	West Wisconsin.....	25	135	79
Missouri.....	27	132	72	Wilmington.....	23	173	83
Montana.....	..	3	..	Wisconsin.....	36	204	84
Nebraska.....	12	51	74	Wyoming.....	58	328	104
Nevada.....	7	21	9				
Newark.....	47	335	126				
				Total.....	2,128	\$15,336	6,492

The variation in the amount of the collections here shown from that of the Treasurer's Report is owing to the different periods at which the aggregates are made. The financial year of the treasury begins and closes in November. This report relates to the calendar year 1882.

EDUCATIONAL STATISTICS.

No Church excels our own in careful statistics representing the various branches of its work. Official reports, made by all pastors, embracing not less than twenty-eight items relating to membership, church property, Sunday-schools, benevolent collections, and ministerial support, are published annually, both in local and general minutes, at enormous expense. In addition to this, the Missionary Society, the Sunday-School Union, and other of our benevolent agencies, publish more detailed statistics relating to their several departments of activity. But in the department of education there has not, until recently, been suitable provision for similar publication. Until the organization of the Board of Education there was no agency appointed to collect and tabulate educational statistics for the whole Church. A General Conference resolution, which passed in 1864, contemplating reports from presiding elders on educational institutions, to be forwarded by Conference secretaries to the Book Agents at New York, had proved to be, what it still remains, an indirect, inadequate, and inefficient plan, wholly without connectional results.

The General Conference of 1868, in ordering the organization of the Board of Education, provided that "the board shall seek to promote the cause of education throughout the Church by collecting and publishing statistics." This provision was adopted in the Charter of the Board, and by its by-laws its Corresponding Secretary was charged with the duty of preparing, printing, and circulating all documents necessary to the fulfillment of the duties of the Board, as laid down in the charter and ordered by the General Conference.

Accordingly, the late Dr. E. O. Haven, the first Corresponding Secretary of the Board, gave much attention to the subject of statistics, as shown by his report published in January, 1874. But from that time until 1881, no systematic effort was made to collect and tabulate the statistics of the whole Church.

In entering upon his work, the present Corresponding Secretary did not imagine that this branch of his duties would be difficult and laborious. On the supposition that every practical educator would feel interested in contributing his share

of information to the common fund, and also in having his own institution officially represented in the general list of those belonging to the Church or under its patronage, he took it for granted that it was only necessary to send out appropriate blanks to have them carefully filled and promptly returned. In a great majority of instances, both in the year 1881 and 1882, this assumption was justified by timely and satisfactory reports. But in both years the number of exceptions was so great as to make it necessary to re-issue requests again and again, in hope of securing a complete and perfected list embodying the most recent and important facts. This extra and protracted work continued until it was too late to secure the publication contemplated in the Church Year-Book for 1883. When this fact was discovered, renewed efforts were put forth to have the table perfected in time for publication in the January number of the *MANUAL* for 1883. After all effort and delay it has been found necessary either to omit some institutions altogether or to use statistics of a former year.

Unfortunately this is a matter in which a single omission or delinquency damages the aggregate showing of the whole Church. But for this fact it would be both proper and just to omit from the list institutions not reported in time. Possibly, in some instances, irregularities in the mail service have prevented our receipt of the reports asked for and so easily made. We are unwilling to believe that a single officer of an institution founded or maintained in the interest of the Church would designedly withhold the reports solicited, however we fear that the act or habit of procrastination has, in some instances, contributed to an equivalent result.

In all the circumstances, we now print a more complete table of educational statistics of the Methodist Episcopal Church than has ever been collated before, and we propose to try again, at the end of the current school year, to remedy every defect of the present table, and, if possible, make up a showing that shall be in all respects suitable for submission to our Centennial General Conference in 1884. Till then, we defer comments on various topics of interest involved in our educational system.



EDUCATIONAL INSTITUTIONS OF THE METHODIST EPISCOPAL CHURCH. Classical Seminaries.

Name of Institution.	Location.	Founded.	President or Principal.	Value of Buildings and Grounds.	Endowment.	Debts.	Teachers.	Students last year.	Students from foreign.
Albion Seminary	Albion, Iowa.	1872	Edward P. Fogg, A.M.	\$8,500	\$3,000	\$2,500	6	170	750
Andrews Institute.	Andrews Institute, Ala.	1878	William Honston, A.M.	3,000	.....	.....	5	136	500
Ashtland College and Normal School.	Ashtland, Oregon.	1879	M. G. Royal, A.M.	8,700	.....	1,200	5	100	275
Augusta Collegiate Institute	Augusta, Ky.	1882	Rev. Daniel Stevenson, D.D.	20,000	.....	.....	5	81	321
Baldwin Seminary	Baldwin, La.	1882	Rev. W. S. Fitch, A.M.	10,000	.....	.....	5	32	32
Bennett Seminary	Greensborough, N. C.	1873	Rev. Willbur F. Steele, A.M., B.D.	15,000	.....	.....	5	151	400
Brown Seminary	Leicester, N. C.	1881	H. F. Ketron, A.B.	2,000	.....	.....	5	109	109
Carleton Institute	Farmington, Mo.	1884	Miss Eliza A. Carleton.	16,000	.....	800	5	147	1,800
Cazenovia Seminary.	Cazenovia, N. Y.	1835	Rev. J. D. Phelps, A.M.	60,000	6,000	1,000	11	355	15,000
Centennial High School.	Lacknow, India.	1866	Rev. B. H. Badley, M.A., B.D.	3,000	5,000	.....	12	184	370
Centenary Collegiate Institute	Hackettstown, N. J.	1874	Rev. Geo. H. Whitney, D.D.	200,000	.....	.....	14	240	1,200
Chamberlain Institute.	Randolph, N. Y.	1850	Rev. Jas. T. Edwards, A.M., D.D.	60,000	40,000	.....	12	321	9,000
Claverack Academy and Hud. Riv. Ins.	Claverack, N. Y.	1854	Rev. Alonzo Flack, Ph.D.	61,000	.....	.....	18	267	5,800
Cookman Institute.	Jacksonville, Florida.	1875	Rev. Samuel B. Darnell, B.D.	12,000	.....	2,000	6	194	500
Dadeville Seminary.	Dadeville, Ala.	.....	.....	.....	.....	.....	.....	.....	.....
Dickson Seminary.	Dickson, Tenn.	.....	.....	.....	.....	.....	.....	.....	.....
East Maine Conference Seminary.	Bucksport, Me.	1850	Rev. Morris W. Prince, A.M.	30,000	18,000	.....	7	281	5,600
Elitjay Seminary	Elitjay, Ga.	1874	M. G. Bates, A.M.	5,000	.....	.....	2	180	650
Epworth Seminary	Epworth, Iowa.	1857	Rev. J. B. Albrook, A.M.	10,000	.....	.....	10	223	2,500
Fort Edward Collegiate Institute	Fort Edward, N. Y.	1854	Rev. Joseph E. King, D.D., Ph.D.	80,000	.....	15,000	13	306	10,300
Genesee Wesleyan Seminary	Lima, N. Y.	1890	Rev. G. H. Bridgman, D.D.	70,000	64,000	.....	11	308	3,700
Grand Prairie Seminary and Com. Coll.	Omaha, Ill.	1863	Rev. John B. Robinson, D.D.	20,000	16,000	.....	12	260	2,700
Greenville District Seminary	Rhetown, Tenn.	1890	Rev. J. C. Wright, A.M.	3,000	.....	.....	4	167	250
Greenwich Academy	East Greenwich, R. I.	1841	Rev. Francis D. Blakeslee, A.M.	80,000	.....	30,000	10	135	6,195
Haven Normal School.	Waynesborough, Ga.	1868	Rev. C. P. Fowler, A.M.	10,000	.....	850	2	80	1,000
Houston Seminary	New Market, Tenn.	1838	S. P. Wellman	7,500	.....	.....	3	65	65
Ives Seminary.	Houston, Texas	1882	C. W. Campbell	10,000	.....	.....	3	65	65
Jennings Seminary	Antwerp, N. Y.	1868	Rev. C. E. Hawkins, A.M.	35,000	.....	.....	10	382	3,600
Kingsley Seminary.	Aurora, Ill.	1857	Rev. Thomas J. Bassett, A.M.	60,000	.....	.....	15	340	5,500
La Grange Seminary	Bloomington, Tenn.	1877	Joseph H. Ketron, A.M.	2,000	.....	.....	4	117	271
La Teche Seminary	La Grange, Ga.	1878	O. D. Wagner	4,000	.....	.....	1	50	100
Lewisville Seminary	Baldwin, La.	1875	Rev. W. D. Godman, D.D.	.....	.....	.....	6	247	600
Lewiston Collegiate Institute	Lewiston, Idaho.	1882	Rev. Levi Tarr.	1,000	.....	.....	2	30	30
Maine Wesleyan Seminary	Kent's Hill, Me.	1821	Rev. H. P. Torsey, D.D., LL.D.	100,000	4,500	.....	11	500	30,000
Marionville Collegiate Institute.	Marionville, Mo.	1874	John Turrentine, A.M.	8,000	.....	.....	4	193	878

¹ Successor to Augusta College.

² Uses buildings of Orphae's Home.

Memorial School	Cawnpore, India	1873 Rev. F. L. Neeld, B.A., B.D.	40,000	9,400	6	731	570
Meridian Academy	Meridian, Miss.	1877 Mrs. M. V. Keever	2,500	.....	2	93	300
Morristown Seminary	Morristown, Tenn.	1881 Rev. J. S. Hill, A.M.	4,500	.....	3	393	321
Mount Union Seminary	Mount Union, Ala.	1880 Rev. H. J. Hammit, B.D.	450	.....	1	56	200
Mount Zion Seminary	Mount Zion, Ga.	1880 Rev. I. E. Deacon, A.B.	1,500	.....	2	90	250
Napa Collegiate Institute	Napa City, Cal.	1870 A. E. Lasher, A.M.	40,000	.....	11	183	1,500
Nebraska Conference Seminary	York, Neb.	1880 Rev. Edward Thomson, Ph.D.	12,000	13,000	7	161	375
New Hamp. Conf. Sem. and Female Coll.	Tilton, N. H.	1845 Rev. Elias E. Quimby, A.M.	25,000	15,000	10	346	6,405
Peking Training School	Peking, China	1876 Rev. H. H. Lowry	500	.....	3	28	60
Pennington Seminary	Pennington, N. J.	1839 Rev. Thos. Hanlon, D.D.	75,000	25,000	13	242	6,300
Powell's Valley Seminary	Wellspring, Tenn.	1880 W. A. Wright, A.M.	2,000	.....	4	170	225
Roure Normal School	Rome, Ga.	S. C. Upshaw	.....	.....	.....	.....	.....
Rust Normal Institute	Huntsville, Ala.	1870 Rev. J. H. Owens	50,000	1,000	2	112	500
Salt Lake Seminary	Salt Lake City, Utah	1870 Rev. T. W. Lincoln, A.M.	.....	.....	4	142	1,200
Santiam Academy	Lebanon, Oregon	J. L. Gilbert, A.M.	.....	.....	3	85	.....
Sheridan Academy	Sheridan, Oregon	1874 Rev. W. T. Van Scoy	3,500	.....	3	85	90
Texas Normal Institute	Texarkana, Texas	1882 Leroy Bates, A.B.	800	.....	6	118	140
Troy Conference Academy	Poultney, Vt.	1835 Rev. Charles H. Dutton, A.M.	60,000	5,000	11	287	4,700
Tulahoma Collegiate Institute	Tulahoma, Tenn.	1876 Rev. Joseph Duffy	.....	.....	5	140	500
Umpqua Academy	Wilbur, Oregon	1854 Henry L. Benson, A.M.	5,000	.....	4	130	800
Vermont Meas. Sem. and Female Coll.	Montpelier, Vt.	1884 Rev. E. A. Bishop, A.M.	90,000	11,000	10	183	13,183
Walden Seminary	Little Rock, Ark.	1877 Thomas Mason, A.M.	1,500	.....	2	82	200
Wesleyan Academy	Wilbraham, Mass.	1824 Rev. Geo. M. Steele, D.D., LL.D.	150,000	23,500	12	320	16,000
Western Reserve Seminary	West Farmington, O.	1830 Rev. E. B. Webster, A.M.	25,000	3,200	6	211	10,000
West Tennessee Seminary	Hollow Rock, Tenn.	1874 Rev. J. J. Loster	3,000	.....	2	100	325
West Tennessee Institute	Mason, Tenn.	1878 Rev. C. E. Alexander	.....	.....	2	75	300
West Texas Conference Seminary	Austin, Texas	1878 Rev. G. O. Richardson	4,500	.....	.....	.....	.....
Williamsport Dickinson Seminary	Williamsport, Pa.	1848 Rev. Edward J. Gray, D.D.	80,000	.....	13	260	7,000
Willoughby College	Willoughby, O.	1850 J. C. Hopper, A.B.	10,000	.....	4	20	600
Wilmington Conference Academy	Dover, Del.	1873 R. H. Skinner, A.M.	50,000	20,000	8	119	550
Worming Seminary*	Kingston, Pa.	1844 Rev. David Copeland, Ph.D.	150,000	.....	16	392	12,000
Xenia College	Xenia, O.	1850 W. H. De Motte, LL.D.	10,000	2,350	6	100	2,000

* Statistics of 1881.

Medical Schools.

Schools of Medicine are connected with Boston University, Hamline University, North-western University, Syracuse University, University of Denver, and the Central Tennessee College. That of the latter is entitled the McNary Medical College, after its founder.

Are connected with Boston University, Illinois Wesleyan University, North-western University, and Syracuse University.

Schools of Law**Schools of Music and Art.**

Academy of Music and Art in Illinois Female College; College of Music in Boston University; College of Music and Art in Illinois Wesleyan University; College of Fine Arts in Syracuse University; Conservatory of Music in Pittsburgh Female College.

Colleges and Universities.

Name.	Location.	Founded.	President or Principal.	Value of Buildings and Grounds.	Endowment.	Debt.	Teachers.	Students last year.	Students from beginning.
Albion College*	Albion, Mich.	1840	Rev. L. R. Fiske, D.D.	50,000	170,000	\$14,000	11	917	9,500
Alleghany College.	Meadville, Pa.	1823	J. Hammett, Vice-Pres.	300,000	200,000	2,500	13	256	6,000
Anglo-Chinese College.	Foochow, China.	1881	Rev. F. Ohlinger, B.D.	14,000	.....	.....	3	40	60
Baker University.	Baldwin City, Kansas.	1838	Rev. W. H. Sweet, A.M.	25,000	300	.....	8	267	2,600
Baldwin University.	Berea, Ohio	1836	A. Schuyler, LL.D.	43,000	150,000	.....	8	212	6,000
Boston University.	Boston, Mass.	1863	Wm. F. Warren, S.T.D., LL.D.	137,500	273,000	76,000	80	463	4,000
Central Tennessee University.	Nashville, Tenn.	1869	Rev. John Braden, D.D.	50,000	10,000	.....	12	353	2,044
Central Wesleyan College.	Warrenton, Mo.	1854	Rev. F. A. Koch, D.D.	35,000	25,000	.....	7	180	2,000
Chadock College.	Quincy, Ill.	1853	John T. Long, LL.D.	207,000	.....	.....	16	251	479
Clark University.	Orangeburg, S. C.	1869	Rev. Edward Cooke, D.D.	50,000	.....	.....	9	346	1,500
Cornell College.	Atlanta, Ga.	1869	Rev. E. O. Thayer, A.M.	50,000	.....	.....	6	158	1,125
Dickinson College.	Mount Vernon, Iowa.	1837	Rev. Wm. F. King, D.D.	115,000	60,000	.....	20	480	4,500
East Tennessee Wesleyan University.	Carlsle, Pa.	1833	Rev. J. A. M'Cauley, D.D.	350,000	220,000	2,000	7	124	2,205
Fort Wayne College.	Albion, Tenn.	1867	Rev. John F. Spence, S.T.D.	30,000	1,000	.....	9	226	1,500
German College.	Mount Pleasant, Iowa.	1846	Rev. W. F. Yocum, A.M.	30,000	.....	1,800	10	365	3,600
German English College.	Berea, O.	1873	Rev. Wm. Balcke, A.M.	18,000	20,000	.....	8	198	460
German Wallace College.	Galena, Ill.	1868	Rev. Emil Uhl.	6,000	1,200	.....	6	106	1,500
Hamline University.	Hamline, Minn.	1864	Rev. D. C. John, D.D.	53,000	51,000	1,000	5	110	850
Headline College.	Bloomington, Ill.	1855	Rev. Joseph S. Cumming, A.M.	100,000	80,000	8,000	6	133	2,200
Illinois Wesleyan University.	Greenastle, Ind.	1857	Rev. W. H. Adams, D.D.	150,000	70,000	13,800	11	155	1,500
Indiana Asbury University*	Mount Pleasant, Iowa.	1837	Rev. Alex. Martin, D.D., LL.D.	130,000	170,000	5,000	16	602	4,750
Iowa Wesleyan University.	Appleton, Wis.	1849	Rev. W. J. Spaulding, Ph.D.	45,000	85,000	7,000	13	410	4,000
Lawrence University.	Glascow, Mo.	1866	Rev. E. D. Humley, D.D., LL.D.	50,000	51,353	.....	12	246	6,000
Lewis College.	Lebanon, Ill.	1866	Rev. James C. Hall, A.M.	50,000	.....	15,000	5	71	343
M'Kendree College.	Moore's Hill, Ind.	1828	Rev. Daniel W. Phillips, A.M.	50,000	65,000	.....	10	210	5,210
Mount Union College.	Mount Union, O.	1846	Rev. L. G. Adkinson	169,000	346,000	14,000	13	679	15,911
New Orleans University.	New Orleans, La.	1868	Rev. O. N. Hartshorn, LL.D.	26,000	.....	.....	6	155	1,850
North-western University.	Evanston, Ill.	1855	Rev. James A. Dean, D.D.	293,500	850,647	206,590	60	919	5,745
Ohio Wesleyan University*	Delaware, O.	1845	Rev. Jos. Cummings, D.D., LL.D.	300,000	275,000	.....	20	688	10,000
Rust University.	Holly Springs, Miss.	1869	Rev. C. H. Payne, D.D., LL.D.	10,000	.....	.....	5	277	850
Simpson Centenary College.	Indianola, Iowa.	1867	Rev. W. H. Hooper, A.M.	25,000	40,000	.....	8	216	2,114
Syracuse University.	Syracuse, N. Y.	1870	Rev. E. L. Parks, A.M., B.D.	300,000	350,000	9,000	39	380	1,300
Texas Wesleyan College.	Fort Worth, Texas	1881	Rev. Chas. N. Sims, D.D.	12,000	.....	250	5	125	250
University of Denver.	Denver, Colorado.	1880	Rev. C. H. Harvey, Ph.B.	100,000	.....	.....	40	371	400
University of Little Rock.	Little Rock, Ark.	1882	Rev. David H. Moore, D.D.	20,000	.....	.....	9	114	114
University of the Pacific.	San José, Cal.	1851	Rev. G. W. Gray, A.M.	50,000	35,000	.....	13	227	1,700

* Statistics of 1881.

University of Southern California.....	Los Angeles, Cal.....	1890 Rev. M. M. Boyard, A.M.....	20,000	75,000	.....	9	102	140
Upper Iowa University.....	Fayette, Iowa.....	1857 Rev. J. W. Lissell, D.D.....	35,000	20,000	.....	8	241	4,000
Western University.....	Middletown, Conn.....	1831 Rev. John W. Beach, D.D.....	40,000	870,000	.....	20	185	2,334
Willamette University.....	Salem, Oregon.....	1844 Rev. Thos. Van Stoy, A.M., B.D.....	60,000	25,000	5,000	26	833	6,300
Wiley University *.....	Marshall, Texas.....	1873 Rev. W. H. Davis, A.M.....	13,000	.....	500	4	326	1,000

Female Seminaries and Colleges.

Baltimore Female College.....	Baltimore, Md.....	1848 N. C. Brooks, A.M., LL.D.....	62,500	7,700	29,000	9	74	4,040
Bareilly Seminary.....	Bareilly, India.....	1870 Miss Sparks.....	15,000	.....	.....	2	300	.....
Beaver College and Musical Institute.....	Beaver, Pa.....	1853 Rev. R. T. Taylor, D.D.....	50,000	.....	8,000	11	115	1,500
Bijnour Boarding School.....	Bijnour, India.....	1878 Miss Seymour.....	1,500	.....	.....	2	40	.....
Bordentown Female College.....	Bordentown, N. J.....	1853 Rev. Wm. C. Bowen, A.M.....	20,000	.....	8,000	12	92	500
Cannore Seminary.....	Cannore, India.....	1878 Miss Easton.....	6,000	.....	.....	2	70	.....
Cincinnati Wesleyan College.....	Cincinnati, O.....	1842 Rev. W. K. Brown, D.D.....	200,000	.....	.....	22	100	6,461
De Pauw College.....	New Albany, Ind.....	1806 Rev. F. A. Friedley, A.M.....	30,000	.....	.....	8	127	1,142
Drew Seminary and Female College.....	Carmel, N. Y.....	1860 George Crosby Smith, A.M.....	40,000	.....	.....	8	70	550
Foochow Female Seminary.....	Foochow, China.....	1880 Miss Woolston.....	4,000	.....	.....	2	24	300
Hakodati Girls' School.....	Hakodati, Japan.....	1880 Miss Woodworth.....	6,000	.....	.....	2	15	.....
Hillsboro Female College.....	Hillsboro, O.....	1854 Rev. J. F. Lloyd, A.M.....	50,000	6,000	.....	10	69	3,040
Illinois Female College *.....	Jacksonville, Ill.....	1847 Rev. Wm. F. Short, D.D.....	100,000	5,000	.....	15	190	5,000
Irving Female College.....	Mechanicsburg, Pa.....	1856 Rev. T. P. Ege, A.M.....	40,000	.....	10,000	4	40	1,200
Kiukiang Seminary.....	Kiukiang, China.....	1878 Miss Howe.....	7,000	.....	.....	2	10	.....
Lasell Seminary.....	Auburndale, Mass.....	1851 Charles C. Bragdon, A.M.....	90,000	.....	40,000	24	150	2,000
Lucknow Academy.....	Lucknow, India.....	1870 Miss Thoburn.....	6,000	.....	.....	3	121	.....
Mission Home.....	Tokio, Japan.....	1874 Miss Spencer and Holbrook.....	12,000	.....	.....	9	60	150
Moradabad Seminary.....	Moradabad, India.....	1878 Miss Devine.....	5,500	.....	.....	2	102	.....
Nagasaki Girls' School.....	Nagasaki, Japan.....	1879 Miss Russell.....	8,000	.....	.....	2	50	.....
Pachuca Seminary.....	Pachuca, Mexico.....	1875 Miss Hastings.....	5,500	.....	.....	2	90	.....
Peking Boarding School.....	Peking, China.....	1872 Misses Cushman, Yates, and Sears.....	7,000	.....	.....	4	40	90
Pittsburg Female College.....	Pittsburg, Pa.....	1854 Rev. J. C. Pershing, D.D.....	100,000	12,000	14,000	28	434	4,000
Rangoon Seminary.....	Rangoon, Burmah.....	1882 Miss Warner.....	15,000	.....	.....	2	50	.....
Sigler Boarding School.....	Budaon, India.....	1875 Mrs. L. R. Hoskins.....	4,000	.....	.....	5	60	120

Theological Institutions.

Bareilly Theological Seminary.....	Bareilly, India.....	1871 Rev. T. J. Scott, D.D.....	12,500	50,000	.....	5	73	159
Boston University, School of Theology.....	Boston, Mass.....	1817 Rev. Wm. F. Warren, S.T.D.....	.....	.....	.....	10	92	4,445
Centenary Biblical Institute.....	Baltimore, Md.....	1872 Rev. Wm. M. Frysinger, D.D.....	20,000	1,500	1,000	6	136	497
Drew Theological Institute.....	Madison, N. J.....	1866 Rev. Henry A. Rutz, D.D.....	250,000	300,000	.....	6	88	545
Garrett Biblical Institute.....	Evansville, Ill.....	1856 Rev. William X. Ninde, D.D.....	50,000	300,000	25,000	7	98	1,100
Martin Mission Institute.....	Frankfort, Germany.....	1833 Rev. Ludwig Nippert, D.D.....	40,000	1,500	.....	2	13	100
Mexican School of Theology.....	Miraflores, Mexico.....	1876 Rev. S. W. Siberts.....	.....	.....	.....	1	7	16

* Statistics of 1891.

† Graduates.

SPECIAL NOTE TO EDUCATORS.

The attention of all practical educators in the Methodist Episcopal Church is invited to the foregoing statistics, with a request that they will send in any needed corrections or suggestions for improvement in the summary to be published in the Year-Book and Board of Education Report for 1884.

Heads of all institutions are specially requested to send to this office, as soon as practicable after their full records are made up for the year closing in the summer of 1883, NOTICE of changes desired in the figures above given, adding in a separate item the number of NEW students enrolled during the year.

If our chief educators will, from the present time forward, adopt the habit of making, as above requested, an annual report to this Board at the period named, simply suggesting the corrections and additions they wish made in their statistics as published in the last preceding report, they will enable us to print each year the principal facts of our great educational enterprise authentically brought down to date.

If any neglect to comply with this respectful and urgent request they must not complain if their institutions are either omitted from the list or coupled with statistics of past date. The labor and expense of collecting statistics on the plan heretofore adopted are too great to be continued every year. But if our responsible educators will co-operate in the plan suggested, results of ever-increasing value may be regularly and easily attained. If, after trial, it is found that they do not take sufficient interest in having their institutions represented in the connectional publications and exhibits of the Church to send in annually the proper data, that fact may hereafter be considered and treated on its own merits.

All institutions of the Methodist Episcopal Church not enumerated in the above list, and any that may be hereafter organized, are requested, without further notice, to send in the several items provided for in the foregoing tables.

CHILDREN'S DAY, 1883.

Circulars and programmes for Children's Day the present year will be in readiness earlier than heretofore. After much inquiry and consideration we have reached the conclusion that the month of April is the best average time for sending them out. If sent earlier they are in danger of being overlooked. If sent later the time of preparation is, by some, thought to be too short. But just here one of our difficulties arises. April is the month in which eleven large Conferences hold their sessions, at which the address of hundreds of pastors will be changed. Generally it is found best to address the circular to pastors, relying on them to supply their Sunday-school superintendents, whose names are rarely known to us. Hence we think that, as a rule, we had better await the printing of the lists of appointments for the Spring Conferences before sending the circulars, mailing to all others in April. Nevertheless, should any pastors or Sunday-school superintendents desire the documents earlier, we will send on application by postal, or otherwise. We hope on this plan to please all, and prepare the way for a universal and successful observance of Children's Day on the second Sunday, the 10th of the coming June.

WORK OF THE BOARD.

The work of education, like the building of a city or a nation, is not to be accomplished in a day. The time, therefore, has not come for any adequate showing of the results of the few years of activity which this Board has enjoyed. Its disbursements were only fairly commenced in 1874, and a large proportion of the 900 students it has aided are still pursuing their courses of study, several of them having been already accepted as candidates for foreign missionary service. Nevertheless, among those on its lists who have gone out into active Christian work, the following may be enumerated :

MISSIONARIES—In Bulgaria, 4; in India, 10; in Japan, 5; in South America, 3; in Mexico, 1.

MEMBERS OF 57 ANNUAL CONFERENCES in the United States, 158.

Besides these, there are a number of teachers and a few lawyers and doctors of medicine, while some are engaged in

secular employment as a means of paying off debts incurred in obtaining an education. It is proper to say, also, that several of the *protégés* of the Board have already died.

Not only have hundreds of students been aided and encouraged in securing an education, but through them seventy-three different institutions of the Church have received corresponding benefits. Institutions can only accomplish important ends by having the right kind of students, and we do not expect them to recommend for aid any but their best. If any have been careless on this point heretofore, they are admonished to observe the strictest carefulness hereafter.

The following table, revised to date, will show with what impartiality the funds of the Board have been distributed in all the principal sections of the Church:

GEOGRAPHICAL DISTRIBUTION OF FUNDS PRIOR TO 1883.

NEW ENGLAND STATES.

INSTITUTIONS.	LOCATION.	Amounts.	Students Aided.
Boston School of Theology.....	Boston, Mass.....	\$5,070	39
Boston University.....	Boston, Mass.....	2,123	18
Wesleyan University.....	Middletown, Conn..	3,600	24
Maine Wesleyan Seminary.....	Kent's Hill, Me....	100	2
Troy Conference Academy.....	Poultney, Vt.....	350	2
New Hampshire Conference Academy..	Tilton, N. H.....	50	5
Wesleyan Academy.....	Wilbraham, Mass...	463	7
Vermont Methodist Seminary.....	Montpelier, Vt.....	50	2

MIDDLE STATES.

Centenary Biblical Institute.....	Baltimore, Md.....	1,500	29
Drew Theological Seminary.....	Madison, N. J.....	8,965	63
Allegheny College.....	Meadville, Pa.....	1,015	16
Dickinson College.....	Carlisle, Pa.....	1,760	20
Syracuse University.....	Syracuse, N. Y.....	3,390	27
Amenia Seminary.....	Amenia, N. Y.....	550	3
Cazenovia Seminary.....	Cazenovia, N. Y.....	275	2
Centenary Collegiate Institute..	Hackettstown, N. J..	1,125	10
Claverack Academy.....	Claverack, N. Y....	950	8
Ives Seminary.....	Antwerp, N. Y.....	250	2
Pennington Seminary.....	Pennington, N. J....	670	7
Williamsport Dickinson Seminary,....	Williamsport, Pa....	788	7
Wyoming Seminary.....	Kingston, Pa.....	200	2

WESTERN STATES.

Garrett Biblical Institute.....	Evanston, Ill.....	5,275	69
Swedish Theological Seminary.....	Evanston, Ill.....	150	5
Albion College.....	Albion, Mich.....	1,000	20
Baker University.....	Baldwin, Kan.....	1,200	13
Baldwin University.....	Berea, Ohio.....	150	2
Cornell College.....	Mt. Vernon, Iowa...	595	11

INSTITUTIONS.	LOCATION.	Amounts.	Students Aided.
Chaddock College.....	Quincy, Ill.....	100	2
German English College.....	Galena, Ill.....	100	3
German Wallace College.....	Berea, Ohio.....	100	2
Grand Prairie Seminary.....	Onarga, Ill.....	50	1
Hamline University.....	Hamline, Minn.....	500	5
Hedding College.....	Abingdon, Ill.....	325	18
Illinois Wesleyan University.....	Bloomington, Ill.....	950	16
Indiana Asbury University.....	Greencastle, Ill.....	1,550	24
Iowa Wesleyan University.....	Mt. Pleasant, Iowa..	300	4
Lawrence University.....	Appleton, Wis.....	700	5
Lewis College.....	Glasgow, Mo.....	150	1
M'Kendree College.....	Lebanon, Ill.....	550	6
Mount Union.....	Mt. Union, Ohio....	200	2
North-western University.....	Evanston, Ill.....	750	10
Ohio Wesleyan University.....	Delaware, Ohio.....	1,300	18
Scio College.....	Scio, Ohio.....	180	2
Simpson Centenary College.....	Indianola, Iowa.....	300	6
Upper Iowa University.....	Fayette, Iowa.....	50	1
University of the Pacific.....	Santa Clara, Cal.....	400	7
Willamette University.....	Salem, Oregon.....	225	4
Ogden Academy.....	Ogden, Utah.....	100	8

SOUTHERN STATES.

Central Tennessee College.....	Nashville, Tenn.....	751	35
Clafin University.....	Orangeburg, S. C....	880	15
Clark University.....	Atlanta, Ga.....	620	9
Cookman Institute.....	Jacksonville, Fla....	18	1
East Tennessee Wesleyan University.....	Athens, Tenn.....	3,565	50
New Orleans University.....	Louisiana.....	1,447	14
Rust University.....	Holly Springs, Miss..	400	11
Wiley University.....	Marshall, Texas.....	75	1
Andrews Institute.....	DeKalb Co., Ala.....	100	2
Bennett Seminary.....	Greensboro, N. C....	50	1
Dadeville Seminary.....	Dadeville, Ala.....	150	3
Ellijay Seminary.....	Ellijay, Ga.....	150	3
Greenville District Seminary.....	Rheatown, Tenn....	400	10
Haven Normal Institute.....	Waynesboro, Ga....	75	3
Holston Seminary.....	Newmarket, Tenn....	425	13
High Point Seminary.....	High Point, N. C....	203	..
Morristown Seminary.....	Morristown, Tenn....	123	2
Powell's Valley Seminary.....	Wellspring, Tenn....	25	2

FOREIGN.

Centennial School.....	Luoknow, India....	300	10
Martin Mission Institute.....	Frankfort, Germany..	440	8

MISCELLANEOUS.

Loans to individuals not issued through the institutions of the Church.....		3,330	28
Missionary Medical students.....		500	4
Japanese Missionary student in San Francisco.....		300	1
Norwegian Missionary student in Norway.....		50	1

PAYMENT OF LOANS.

The General Conference of 1868, which ordered the creation of the Board of Education of the Methodist Episcopal Church, defined its general policy of action in the following terms :

In administering aid the Board shall aim to foster rather than diminish habits of personal exertion and economy, and as a rule shall render aid in the form of loans.

All disbursements of the Board have accordingly been made under the above rule. For a time, while its work was in an initial state and not thoroughly systematized, less attention was given to the requirement of interest-bearing notes than ought to have been. Nevertheless, accounts of loans were kept which it is expected that all borrowers will honor as fully as they would their own notes of hand.

The time has now come when the Board ought to receive every year a handsome amount from the repayment of loans. In this view, the amount of its appropriation for 1883 has been conditioned on the sums that may be collected during the year on loan account.

The increased educational interest in all parts of the Church growing out of the observance of Children's Day, and the publication of the designs and provisions of the Board, has had the effect to greatly increase the number of applications for aid. Corresponding to this the Board desires to be able to enlarge its disbursements, and thus respond to the providential calls made upon it. If there are any persons who ought to appreciate this desire, and do what they can to aid in its consummation, they surely should be those who have proved the advantages of help from this source in time of need. Many such persons are now in good positions of public life and influence. Some of them have already made payment in full. Some may have been waiting till they can discharge their full obligations at once. To such we will say that partial payments are far preferable to longer delay. Some may have been waiting to cancel other obligations first. To such we would say that, at least in a moral point of view, no class of obligations should be allowed to take precedence of those due to a Board that, without asking for security other than their

personal sense of honor, aided them in their earlier years in expectation that they would, in due time, be able and disposed to help do as much for others in equal need.

To all who cannot soon respond to this call from their own resources, we would suggest whether they cannot, in the present emergency, make loans from others to liquidate their obligations to the Board. They are supposed by this time to have attained a pecuniary responsibility which young students do not possess. If this be true, it cannot be too much to ask them to use it so as to enable the Board to help others in turn ; whereas, doing nothing will be to stand in the way of such help being rendered, and thus practically to hinder the legitimate and anticipated expansion of the circle of Christian education.

We are constrained to speak plainly on this subject for the reason that it is vitally connected with the success of the enterprise committed to our charge, and to which the Church is beginning to look with a new hopefulness. One of the most common objections with which our pleas for funds to aid in the education of young men and women are met has been that such funds will be sunk, and that the very aid rendered will tend to effeminate the characters and reduce the personal independence of those aided. We wish to have these objections refuted and forever silenced. They will be, in the wide sphere of our action, when we are able to report the general solvency and redeemed credit of all whom we have aided.

As early as practicable during the present year, unpaid accounts will be sent out to all not now in schools, whose address can be ascertained. All who have received loans since January, 1881, have pledged themselves to keep the Board notified of their successive residences up to the time when their loans shall be paid. This should be done by those who received loans at an earlier date. Ministers, teachers, and others are specially requested to send us the address of persons whom they suppose to have received aid from the Board, or whom they have recommended for aid, but who are not now members of Annual Conferences.

THE METHODIST BOOK CONCERN.

NEW YORK HOUSE.

OUR principal purpose in occupying a portion of the MANUAL is to keep before the Church such statements as will enable both preachers and people to see what we are doing. To this end we propose in this number to give the names of the books issued during the year 1882, with a brief notice of the scope and purpose of each one.

About two years ago, in answer to a clamorous demand for *cheap* books, we began two series of books for children and young people. These "Lyceum Library" books have been extended during the year from No. 12 to 20 of each series. It is proposed to continue the series up to 50, and sell the whole of each library of 50 vols for \$5 net. Nothing in the United States can compete with this library in price and quality. The list of *Chautauqua Text-Books* has been extended from 35 to 39.

Of General Catalogue books we present the following :

Character Sketches. By Rev. Abel Stevens, D.D.

These are condensed sketches of the life and literary productions of Arnaud — Macaulay — Klopstock and his Meta — Mary Somerville. — Madame De Stael — Voltaire — Channing — Wesley.

Each essay serves to illustrate some special phase of the individual life, or some salient trait of character ; hence the title "Character Sketches" is given to them collectively.

Lives of Methodist Bishops. By Rev. T. L. Flood, D.D., and Rev. J. W. Hamilton, D.D. Illustrated with thirty-eight steel engravings.

This is a grand octavo volume of 792 pages, and furnishes a sketch of all deceased Bishops in every branch of Episcopal Methodism from the organization of the Methodist Episcopal Church, in 1784, to the death of Bishop E. O. Haven.

Although this book will be circulated by the subscription department, we shall reserve the right to furnish any member of Conference with a copy for his own library.

Whedon's Commentary on the Old Testament, Vols. V: and VI., are now in readiness for the reader, and two volumes more are under headway.

The Autobiography of Rev. Luther Lee, D.D., is an able historical volume. Dr. Lee is still living, at the age of eighty-four, to see the triumph of the principles for which, in early days, he contended with such heroic valor.

Following this we name a beautiful little volume styled

Heroic Methodists of the Olden Time; or, Anecdotal Sketches of Some of the Noble Men and Women whose Beautiful Lives Adorned, and whose Faithful Labors Built, the Walls of Early Methodism. Intended to please and profit boys and girls. By Daniel Wise, D.D.

This book will inspire with zeal, if not with heroism, those who read it. It is healthful as well as inspiring.

The next book was brought out by the demands of the Chautauqua Course of Study, and yet is adapted to the general reader:

Preparatory Greek Course in English. By William Cleaver Wilkinson.

This is not a school-book; it is not a book for Greek scholars in particular; it is a book for EVERY BODY. It is not *hard* reading, but easy; it is not *dry*, but, on the contrary, very entertaining. Read it, and you will enjoy it from beginning to end. Read it and, further, you will know as much about Greek literature as if you had prepared yourself in Greek to enter college. College graduates may, by reading this book, very easily and very agreeably review their early studies.

A second volume, from the pen of Dr. Abel Stevens, entitled *Christian Work and Consolation*. The first part is designed to inspire a holy zeal for God's work, based on its dignity and importance. The last part shows the power of divine grace in man's greatest need. The Church at large needs such books as these, and it ought to be in fifty thousand homes.

The Burden Lifted, by Josephine Pollard; *Quaint Folk of Haverly*, by Mrs. E. E. Boyd; *The School at Beechwood*, by a popular author; and two volumes of the *Ben and Bentie Series*, will materially add to the list of books of interest to young people.

We may add to this list *The Life of Captain John Smith*, by the late Rev. Dr. True. A thrilling history of a remarkable man.

Our Sunday-school workers are fortunate in having within their reach *The Lesson Commentary for 1883*, by Dr. Vincent and Rev. J. L. Hurlbut, with the three-graded *Question Books*, which have proved so popular.

To these is added a *Pocket Geography* of 72 pages. A second book from Rev. T. B. Neely, entitled *The Church Lyceum*, is just out. Here the Church will find described just the methods to be employed to make church lyceum readings successful. A beautiful set of books, (three in a box,) called *Gems*, is out for holiday and permanent trade. They make a charming present, and each one furnishes a motto for every week of the year. And then, as usual, we have printed the *Year Book for 1883*,

crammed full of facts and statistics which every Methodist ought to have at hand.

A timely little volume is just out by Dr. J. H. Vincent, *The Revival and after the Revival*. Every pastor and every young convert ought to have this book. It is full of wholesome thought for both the leaders and fruits of revivals. Its circulation will tend to make revivals a more permanent blessing to the Church.

We have under headway a list of books which will be of great value to the Church:

Two volumes of the "Library of Theological and Biblical Literature," under the editorial supervision of Bishop Hurst and Dr. Crooks, are being carried forward now at about equal pace. One is *Methodology*, by the Editors themselves, and the other is *Biblical Hermeneutics*, by Rev. M. S. Terry, D.D. We have also in preparation a revised edition of *Clarke's Commentary on the New Testament*, by Dr. Curry. The first volume, embracing Matthew, Mark, Luke, and John, will be out in the spring.

We expect to bring out in February *The Prayers of the Bible*, by Philip Watters. This book has a greater array of prominent names as indorsers in advance than any book we have seen in years.

The Life of Bishop Gilbert Haven, by Dr. Prentice, is just ready for the press, and the *Autobiography of Bishop E. O. Haven* will follow shortly after.

The Life and Work of Rev. Hugh Montgomery, the Irish Reformer, is nearly all in type, and will be found full of facts and incidents in the life of a remarkable New England preacher.

A book for Sunday-school libraries, with the title of *His Keeper*, by Mrs. M. E. Winslow, will be ready in a few weeks. Those who have read her books will want this one. It is healthful and interesting.

We are happy to say that we have purchased the plates and after a few weeks shall present to our Sunday-schools five books, called *The Lindendale Stories*, by Dr. Wise. We are sure these books will have a good sale as soon as we can get them ready.